

MOODY MONTHLY

July 1928

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JUL 3 1928
CITY OF ILLINOIS

View of Independence Hall through one of
arches, with the Liberty Bell in the center.

FROM EWING GALLOWAY, N. Y.

DISTRIBUTION

For the first time the annual circulation of the Scriptures by the Society has passed the ten million mark. 10,033,491 volumes of Scriptures were distributed by the American Bible Society in 1927 through 100 Auxiliaries and ten Agencies in the United States and twelve Agencies in foreign countries.

It is estimated that in the Gospel-reading program of this year more than a million copies of the penny Gospels of Matthew and John were distributed by the Society.

More than 65,000 copies of the Gospels were circulated among the refugees in the flooded areas of the Mississippi valley. The service is being continued as funds permit. So many requests have been received from refugees for Bibles containing Family Record pages that a special edition, with these pages inserted, has been issued by the Society. These, too, are being distributed without financial return.

The Society recently shipped 82 cases of one-cent Spanish Gospel portions to its Agency in the Argentine. The shipment weighed 12,628 pounds and contained a total of 249,785 Gospels of Matthew, Mark, Luke and John, and Proverbs.

The American Bible Society has distributed nearly 75,000 embossed volumes of the Scriptures in its ninety-two years of service to the Blind. Where possible, embossed volumes are sent without charge to those who are unable to buy. Last year, the demand of a half-year used up almost all the books which the Society's appropriation for a whole year enabled it to supply.

Our Pacific Agency writes: "We have supplied Scriptures to county jails, state penitentiaries, orphanages, industrial schools, old people's homes, juvenile courts, missions, immigrant stations, mission Sunday Schools, week-day Bible schools, logging camps, schools for the deaf, Indians, road camps, chaplains, lepers, hospitals. Bible workers among foreigners and home missionaries in isolated districts. We have also made grants for Alaska and Hawaii. But we need a larger appropriation to meet all the real necessities of this great Western field."

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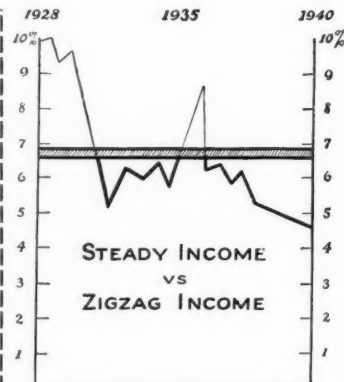
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Moody Bible Institute Monthly

JULY, 1928

EDITORIAL NOTES

Happy is the people whose God is the LORD.—Psalm 144:15.

"In the beginning God . . ." If President Coolidge had chosen a text for his address on Independence Day he might well have taken these first four words of the Bible. Interesting and greatly significant was his tracing of the fundamental ideals of the Declaration to an origin in religious faith and preaching. He threw a light upon our national beginnings which the record, as he disclosed it, justifies, and which gives new and deeper meaning to the immortal words of the instrument that marked the launching of our experiment in democracy.

As the President reads history it is not to the teachings of the French political philosophy that we owe the main inspiration for those conceptions of human values and human rights and popular sovereignty which are embodied in the historic document he discussed, but rather to preachers of religion who gave a new interpretation to their faith in the freer environment of the American colonies.

Thus he points out that in 1638 Rev. Thomas Hooker, of Connecticut, addressing a sermon to the general court, declared boldly, "The foundation of authority is laid in the free consent of the people. . . . The choice of public magistrates belongs to the people by God's own allowance." It was revolutionary doctrine in his day, which must have fallen with disconcerting sound upon ears wedded to the old ideas of governmental authority and sovereignty; but it was seed sown upon a fertile soil, and others were soon found to scatter it. Hooker was followed by Rev. John Wise, who, in 1710, was writing and preaching that "every man must be acknowledged equal to every man," and that "democracy is Christ's government in Church and State." It was in listening to such courageous and radical pulpit gospel that, according to the President, Thomas Jefferson imbibed the views which he later expressed in the Declaration of Independence.—*Editorial in Chicago Evening Post, commenting on the address of the President at the opening of the Sesqui-Centennial Exposition, July 4, 1926.*

* * *

We call particular attention in our Fourth of July issue to three or four articles whose subjects are timely for Christian patriots to reflect upon. One is our editorial book review of Charles C. Marshall's volume, "The Roman Catholic Church in the

Modern State, to which nothing comparable has appeared among us for half a century or more. Legislators, preachers, teachers and editors will need to read that book if they would be up-to-date leaders of the people in the political crisis now upon us.

Another article is that taken from the *War Cry*, "The Morality of the High School," a problem which the editor of that journal believes should challenge the attention of the Federal Government. The editor sent us a copy of this article before its publication, assured of our interest in it, and we regret it did not reach us in time for our last issue. Our keen sympathy goes out to parents who will read it and who living in our large cities, have children of high-school age. How much they need God in their hearts and in their homes!

"Prohibition: the Social Issue," from the *Episcopal Recorder*, Philadelphia, will "lift up the hands that hang down and strengthen the feeble knees" of some drys as they go to the polls this fall, and as they talk up the cause meanwhile.

But why, in such an issue, do we feature the second coming of our Lord, as witness the number of contributions on that theme? The answer is clear, because that is our only real hope. It is our hope individually, it is the hope of the Church which is the body of Christ and in the long run it is the hope of the world. Preaching will save them that believe; education, law, authority parental and governmental can restrain somewhat; but nevertheless, the Bible says that "evil men and seducers (imposters) shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13), until the restraining power be taken out of the way. When that power is gone, then "shall that Wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8).

* * *

We are of those who feel that the United States Senate has not gained but lost, in character and ability since its members came to be chosen by direct vote of the people instead of by the State legislatures. The framers of our Constitution were wise in their original provision in that matter as in so many others. Where has any real orator arisen in the Senate since Henry Cabot Lodge? And we may add, any strong and intelligent defender of the Constitution? It has had intelligent defenders—they were heard recently in the Smith and Vare cases, but their influence

was nil, and because of it the sovereignty of two states, Illinois and Pennsylvania, was thrown in the discard.

The investigation of the recent oil scandal and the prosecution of the chief offender in the case is also in point. With all our hatred of such business and political corruption as was there revealed, nevertheless we found ourselves in continual protest against some of the methods employed to discover the evidence. We are not an authority in such matters, but the *Chicago Daily Tribune* gave utterance to what we felt when it said that there is need of a check to "turn federal authority back into constitutional channels." To quote more fully:

"In Washington we have a congressional committee, an organ of the legislative branch of the Government, acting as grand jury, police, prosecutor, and court, indicting, arresting, trying, and convicting—and making up laws to suit its purpose as it goes along. ****

"The United States is losing so many of its first principles that it is in danger of being converted into an autocracy."

The *Tribune* was sustained in this utterance by some of the senators themselves when, during the first week in May, by a vote of forty-six to thirty-one, a resolution was adopted requesting the Supreme Court to permit a radical organization to intervene in a pending railroad valuation case. The minority insisted that such action was unprecedented and unwarranted and against the very genius of our Government, but its warnings were unheeded and for the first time in our history one co-ordinate branch of our Government assumed to suggest procedure to another co-ordinate branch. No wonder that a leading business man of New Jersey (Thomas N. McCarter), recently felt led to characterize the Senate as "a radical body, largely composed (but with notable exceptions) of self-seeking theorists and demagogues who seriously threaten the country's welfare."

When Secretary Hoover was on the stand in the Senate campaign fund inquiry, he voiced a merited rebuke when he intimated that the committee's questioning was descending to the level of street gossip.

* * *

In the political realm our Secretary of State has the best idea. M. Briand asked him to enter into a bi-lateral treaty with

France not to engage in war, but he answered, "No, let us do something better. Let us enter into a multi-lateral treaty, and include other strong nations,

Great Britain, Germany, Italy, Japan."

France agreed to this in principle, but qualified it by suggesting a treaty providing only for the renunciation of wars of aggression.

Secretary Kellogg could not see it thus, partly because of the difficulty in finding a satisfactory definition of "aggressor" or "wars of aggression." He considered that such a qualification would virtually destroy the positive value of any treaty as a guarantee of peace, and we believe he is right.

Doubtless the discussion will proceed through a wearying length when the other nations take up their pens to express themselves, but nevertheless as the Washington *Post* declared, "The United States has shown the way to world peace if the great nations really desire peace above all other considerations."

But do they desire it? That is the point.

* * *

The *Christian Courier* (Sydney, N. S. W.) had an interesting article in a recent issue entitled, "A Universal Peace Movement," directing attention to the prophecy in 1 Thessalonians 5:3, "For when they shall say, Peace and safety;

An Ominous Peace then, sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

With regard to this prophecy, the editor said, "It has probably escaped the notice of many that a period of 'peace' is to precede 'the tribulation of those days.'"

"Obsessed with the fear of war breaking out again, fifty-six nations (it is reported) have pledged themselves to find a way to peace. Peace is literally being forced upon men from an outside spiritual power—and little do men dream its origin."

"It would seem that Satan's plan for universal peace, permeating the church, the nations, and capital and labor, is to be his master-move to stupefy the world against any sense of the imminence of the Lord's coming, and that even true believers are in danger of being dragged to sleep thereby (see Matt. 25:5)."

We think the words of this editor are true, but we are hoping and expecting that before this ominous peace settles down upon the nations, the church will have been caught up to meet the Lord in the air.

* * *

A correspondent asks us to comment on the practice of secular periodicals offering religious instruction to their readers.

How Error Finds Its Way He has particularly in mind one of broad circulation in homes and which is read by different members of the family, and whose religious instruction is always of the

"liberal" type. "The contributors to which it gives space are the modernistic writers with never a word from any one on the conservative side."

We have no hope that any comment of ours could change the situation. Such periodicals are conducted for profit in dollars and cents, and there is no profit of that nature in the propagation of the gospel. Moreover such editors as a class, are not qualified to distinguish truth from error, and often through ignorance sow tares thinking it to be good wheat. They give

their readers what they want, not what they ought to have, and the mass of their readers do not want that which our correspondent knows so well to be the Bread of life.

The best we can do is to caution our readers against such literature no matter how it reaches them. And yet our caution is of little avail if our readers are not also readers of the Word of God for themselves. The *MONTHLY* could not long hold its own in any home against such a periodical as our correspondent named, unless that home had its altar and the members of the family were feeding regularly on the heavenly manna.

"This world is not a friend of grace, and the fight of faith is no sham conflict, but one which calls for the exercise of all the powers of the soul every day and hour and in every place, at home as well as abroad."

* * *

The *Buffalo Courier-Express* recently referred to the fact that the Bible never before was accessible to so many readers as

Is Civilization Declining? it is now, and then expressed wonder at "the lament of Dr. James M. Gray, president of the Moody Bible Institute, that

the end of this civilization approaches rapidly and that the hour of tribulation for an ungodly world is at hand."

The editor of the *Courier-Express* may be interested to learn two things about Dr. Gray's "lament." First, it was not the lament of Dr. Gray himself, but that of an editor of an even more widely-known daily newspaper than the *Courier-Express*, whom Dr. Gray was quoting. Second, the editor of that newspaper was quoting, and correctly quoting, the Bible which "never before was accessible to so many readers as it is now."

This goes to show that the accessibility of the Bible is one thing and the reading of it is another. In other words, if the editor of the *Courier-Express* had been familiar with 2 Timothy 3:1-4, 8, the passage the other editor was quoting, and if he believed it as the other editor appeared to do, then he would have known that the other editor, to whom Dr. Gray referred, had scriptural ground for his lament.

* * *

This distinguished gentleman; president of the British Science Association, has just affirmed that there is no survival after death, or at least so the newspapers report him. "Scientific and medical men agree," he tells us, "that there is no evidence to support the assumption that the spirit survives after the brain has ceased to function."

Sir Arthur Keith However, we need not worry as our confidence in a future life has never rested upon the opinion of scientists or medical men, but on the Word of the living God and the testimony of His Son, "I am he that liveth and was dead, and behold, I am alive forever more."

Medical men may be able to find no grounds for believing that the brain is a dual organ compounded of substance and spirit, but neither can they tell us whence the brain came nor can they prove that there is no spirit. And failing thus, may

we not as well stand by the story of Moses? "And if we stand by Moses concerning the way we entered the world, would not consistency demand that we stand by him as to the way in which we leave the world and what becomes of us afterward?"

Sir Arthur is the same who on his inauguration a year ago as president of the British Association, affirmed his belief in evolution without proving it, and some of our contemporaries laughed at us for still holding that a Christian cannot be an evolutionist. There were ministers and pastors among those who raised the laugh, and now we wonder how they feel about their idol if they have heard of his last pronouncement. Moreover, if they insist that he told them the truth concerning how they began to be, will they rest equally satisfied now that he has told them the kind of end they will have? And will they preach that to their people?

* * *

Our friend and brother, Dr. Hazard, of Catskill, N. Y., is writing this editorial for us and speaks of a longing for religious relief in the midst of the present confusion of ideas and claims upon our faith. The radio people advertise their wares by pictures that fill the heavens with visions of singers, lecturers, sermonizers and entertainers, so that we can go the whole round of creeds in an evening and listen to the many voices that are in the world with increasing wonder.

The Simple Life But there is so much contradiction. Yet the Lord never meant it to be thus. He led a simple life Himself and He proposed simplicity to His disciples. He knew that we must enter the kingdom of heaven as little children and He said so. He taught people as they were able to bear it. He never introduced the philosophy of age to the weakness of immaturity. If we listen to Him it will be found that three things are offered and assured by Him to all who are willing to let Him teach their souls how to live. The first is the divine forgiveness of our sins; with this every one must start. There is nothing done with God until we make our confession and are forgiven. The second is newness of life. We must be touched by the life-giving Spirit of Jesus before we can undertake the simple and eternal life. The third is power to live out and on the new and eternal relation of the children of God.

In the gospel of Christ these three things are freely given to all who will make a start in Christianity, with a willingness to go on in its ways. For Christ has power upon earth to forgive sins. He says that all who believe in Him have eternal life. He gives His Holy Spirit to be the helper and the comforter of all believers. Thus, with peace, life and power, we are simply and fully furnished for true living. Among all the voices, listen for Him!

A good many people live on negations. They are always telling what they don't believe. I want a man to tell me what he does believe, not what he does not believe. —D. L. Moody.

"The Roman Catholic Church in the Modern State"

Editorial Book Review

THE title of this editorial is that of a book just off the press of Dodd, Mead and Company, New York, which was written by Mr. Charles C. Marshall of the same city. Mr. Marshall is the attorney-at-law and specialist in canon law who wrote the "An Open Letter to Governor Alfred E. Smith," which appeared in the *Atlantic Monthly*, May, 1927, and also an answer to the Governor's reply which appeared in the *MOODY BIBLE INSTITUTE MONTHLY*, June, 1927, after it had been declined by the *Atlantic Monthly*.

Mr. Marshall's book is certainly one for the times inasmuch as for the first time in the history of the United States a Roman Catholic is at this writing being presented for the sovereignty of its citizens to fill the office of President. And Mr. Marshall is just the man to write such a book, fair, dispassionate, scholarly, and thoroughly informed. His arguments are "drawn entirely from public law, political science and history and have no connection with the supernatural." He himself is a Christian and owns to "a profound veneration for the religion of the Catholic church, Greek, Roman and Anglican, *excepting in so far as it asserts a church sovereignty by divine right as an article of faith, or unites itself to the secular state as the religion by law established*" (italics are ours). His purpose is to present the situation between the Church of Rome and the modern State not from the viewpoint of any religious or sectarian pre-possessions, but from that only of the disinterested observer.

Strong and Fair

As an example of the author's fairness and also the strength of his position, it should be stated that in his book "as far as possible sources of information hostile to the Roman Catholic church have been avoided and preference given to authorities which it acknowledges." This is conspicuously the case where he is expounding the "Pastor Aeternus," as it is known, the dogmatic constitution put forth by the Vatican Council, 1870, and which declared for the Pope the two prerogatives, supremacy and infallibility. Equally so in the chapters treating of the Syllabus of Pope Pius IX, the Encyclical of Leo XIII, and the comment on the latter by Rev. John A. Ryan, D.D., LL.D., professor of Moral Theology at the Roman Catholic University of America.

For some reason, Roman Catholics are inclined to resent inquiries such as those in this book and to counter by saying that it is going back to the sixteenth century or earlier. It may be recalled that Governor Smith himself countered in this way. But Mr. Marshall shows conclusively that he is dealing with a twentieth century subject. We quote him in saying that "in 1885 this theory of the Two Powers was invoked by Pope Leo XIII to be passed on to the twentieth century as a living, animating

and divine principle of political life in the modern State." By the "Two Powers" is meant the ecclesiastical and civil, the one set over divine and the other over human things, a theory which may be concretely stated thus: The population of the United States let us say, is 100 million people, of whom 20 millions, or about one-fifth, are Roman Catholics. In Pope Leo's theory, the charge of the 100 million people is appointed between the State and the Roman Catholic Church, while all other religious and ethical societies are excluded from the imperial partnership (p. 101).

Safeguarding the Subject

Not only do Roman Catholics resent inquiries into the history of their church, but also when arguments against them are quoted from their own authorities, they are accustomed to take refuge in the retort that the authorities are misquoted or that the quotations are wrested from their context. Mr. Marshall has guarded against this, however, by ample footnotes and appendices. For example, on page 24 he affirms that under such empire builders as Gregory VII and Innocent III, the assertions of papal sovereignty mounted higher and higher until in 1302, Pope Boniface VIII in the Bull *Unam Sanctam* declared the Roman church to be the source of political power. In a footnote to this affirmation, Mr. Marshall quotes "The Catholic Encyclopedia" giving volume and page, which sums up the declarations of the aforementioned Bull in language that cannot be misunderstood. The appendices to the book include "The Constitution Pastor Aeternus," or "The First Dogmatic Constitution on the Church of Christ," Pius, bishop, July 18, 1870; the "Syllabus of Pius IX," and "The Christian Constitution of States, Encyclical Letter, *Immortale Dei*, November 1, 1885." The first two are reprinted from "Dogmatic Canons and Decrees," and the last from "The State and the Church," in each case with the *imprimatur* of John Cardinal Farley, archbishop of New York.

It thus will be seen that Mr. Marshall's book is something to tie to, to be depended upon by preachers, editors and others who are looking for facts to use at the present opportunity when people are reading and listening on the subject of Roman Catholicism with more than usual intentness. Space will not permit us to draw upon these facts to any great extent, but there follow a few extracts from the book on the subject of papal sovereignty.

What Is Meant by Papal Sovereignty?

By sovereignty here is not meant a human or secular institution, but something which Roman doctrine contends was created by God in the supreme pontiff and by which he is made the vicegerent of God and the vicar of Christ. Therefore it is something vastly more than the merely human or secular, and establishes the Pope

as the medium for the revelation of the divine will to man, the source, under God, of all moral truth and of the validity of all political power. The sovereignty of the Roman church is something more than a church, it is a political community without a political superior, and therefore is in itself a political sovereignty (p. 19).

The jurisdiction of a political sovereignty is enforced through laws to which obedience is compelled by physical sanctions or penalties. These penalties in the case of the Roman church include public penances, fines, exile, detention and the like, as indicated by the Brothers of the Christian Schools in their *Exposition of Christian Doctrine*, Part I, page 480. It is true that "The Catholic Encyclopedia" states that the penalties on heretics are now only of the spiritual order and that all punishments requiring the intervention of the secular arm have fallen into abeyance. But Mr. Marshall points out, however, that "abeyance" is commonly defined as "a state of suspended action or existence or temporary inactivity" (p. 29).

There is a further interesting discussion of this subject of papal sovereignty in chapter 10 which is entitled, "The Twilight Zone of Cardinal Gibbons."

In the *North American Review* (March, 1909), the Cardinal had an article on "The Church and the Republic" in which he called it an absurdity to suppose that the Pope would ever interfere in purely civil affairs. Nevertheless, he admitted "A Twilight Zone" over which both Church and State put forth claims!

Answering Cardinal Gibbons

Mr. Marshall comes to grips with the Cardinal about this "Twilight Zone," asserting that if a collision therein between the Church and the State is *theoretically* possible, it is also *practically* possible. He then adds, that all history has demonstrated this possibility and he supports the assertion in paragraphs so sadly eloquent that we give them here in full:

"Within its gloomy area (the Twilight Zone) have occurred those conflicts between the Latin Church and the State which have harassed the social life of man with hatred and his political life with violence, lighted the fires of martyrdom, sounded the tocsin of insurrection, initiated massacre, applied torture, established Inquisitions, made shambles of Privy Councils, despoiled the Church, betrayed the State, defied civil government, assassinated secular princes, murdered Christian prelates, mocked the laws of God and annulled the laws of nations.

"Had not the conflicting claims to sovereignty of the Roman Church and the State created Cardinal Gibbons' Twilight Zone, this dread record would never have been written. It will be said that it belongs to the past. But the conflicts of the Roman Church in 1870 with the Civic Primacy of the Italian People; later with the German Government in the *Kulturkampf*; more

recently with France in the Association and Separation Laws; and now with Mexico, are not of a remote past.

"It is hardly possible, therefore, that we shall find a reduction of activity in the Twilight Zone, and some exploration of it would seem desirable in order to determine from present developments what may be expected in the future."

Where such a Twilight Zone exists many generations may go by without a disruptive collision between the "Two Powers," but for all that the existence of the tension develops within the zone an endless antagonism, destructive

of religious peace and civic order.

Activity in the "Twilight Zone"

Four subjects throughout history have been the centers of activity within the Twilight Zone and are especially noticeable today in Italy, in Mexico, in France, and in the United States. Mr. Marshall names these as follows, treating them in separate chapters of great value:

1. The claim of the Roman Catholic Church to possess inherent rights notwithstanding the sovereignty of the State.

2. The claim to jurisdiction over marriage.

3. The claim to control over political conduct in matters belonging to morals.

4. The claim to control over education.

The book has only one defect that we have noticed, namely, the absence of an index of subjects. It comprises a "Table of Contents," a "Table of Abbreviations" and one of the "Authors and Editions of Books Referred To." All of these are valuable, but an index to subjects would have more than doubled the value of the book for its immediate and practical use in the present emergency.

Prohibition: The Social Issue

(Editorial in Episcopal Recorder, Philadelphia, Pa.)

IT MAY fortify the minds of the timorous to know that all over the world the traffic, outlawed by the United States, is coming under condemnation, and prohibition is rapidly taking its place among the world's major social issues. Wherever we look we find men are judging liquor to be the foe of individual efficiency and the enemy of social progress. The form that opposition to this traffic is taking may vary according to the social customs and legislative methods of the various countries, but the tide is rising and liquor has to go. A wide-spread campaign is under way to make a sober world, and it will succeed because it is right. The road may be long and winding, but it leads to only one end. A brief survey of the world situation may help to support the above statements.

Hungary, for instance, has by Act of Parliament voted to prohibit the giving or selling of liquor to any one under eighteen years of age, and is endeavoring to prohibit its sale to any one between Saturday and Monday morning. Even the labor deputies see the wisdom of having sober workers.

In Germany, the campaign is steadily gaining ground, and last November five hundred members of the German Congress for the Anti-Alcoholic Education of the Young took up the matter of the necessary legislative measures to secure the result desired. Members of different political parties of the Reichstag gave their views on this matter, and the Congress went on record as favoring the adoption of most energetic measures to protect the rising generation. Austria is moving in the same direction, and securing the signatures of 200,000 persons, which according to the Austrian Constitution are necessary before the matter can be formally brought before Parliament.

In Denmark the number of licensed houses is steadily decreasing, and in the last twenty years has fallen from 4,925 to 3,523. Meanwhile, during the same period, there has been a steady increase in temperance houses from 262 to 1,656.

A "Progressive Prohibition" Bill, designing to make Roumania dry, is being

introduced into Parliament. The bill intends to reduce the number of saloons to one for every 1,000 population, with a gradual closing of these places until, after twelve years, they have all disappeared.

In Scotland, before we pass from Europe, we find 330 areas in that country out of 1,215 which now have no saloon or grocer's liquor license. In the past twenty years the number of licenses issued has fallen from 11,482 to 8,800, and the consumption of spirits has fallen in one year from 6,709,000 gallons to 2,757,000 gallons. We do not think it would be wide of the mark to say that the campaign in this country for a saloonless nation was helpful in bringing about the slowly but surely changing situation in Europe.

But the tide running in the direction of sober nations is not confined to Europe. In New Zealand the government, through the Prime Minister, has introduced a bill changing the provisions for the liquor referendum, which is taken every three years. The New Zealand electors are now called upon to vote on three questions: Maintenance of public houses, nationalization of the liquor traffic, or national prohibition. The number of votes for nationalization is so small that that issue will be dropped and that makes a straight issue for prohibition.

Ceylon has had a national alcoholic drink called "arrack." The consumption of this has dropped in twenty years from 1,442,305 gallons to 84,085 gallons. This is in part due to the resolution adopted by the Ceylon Legislative Council seven years ago that "this Council desires that the government so direct its efforts as to obtain total prohibition within a reasonable time." The unlimited importation of foreign liquor is now coming under the ban.

The government of the Union of South Africa is submitting a new bill to Parliament controlling the sale of intoxicants. No drink may be served to native labor before 4 p. m., and none at all between Saturday and Monday. No licensed place is allowed within half a mile of a native village. No drink can be served to those under eighteen years of age, and no women may be employed in the sale of liquor.

One would think that Mexican politics were complicated enough without the liquor question. But General Alvaro Obregon, candidate for the presidency, has injected the prohibition issue. In a recent campaign address he said: "We must show that public opinion arraigns as accused at the bar of justice all those who encourage the consumption of alcohol, since it atrophies mental faculties and morals and destroys the social order. Alcohol is a cancer we must fight in order to extirpate it from the Mexican family."

Japan has taken another step forward. The sale of "sake," the national intoxicating beverage, has been abolished in the army canteens. The Department of Education has given instructions to the principals of all schools to deliver lectures on the liquor habit, and has distributed 25,000 sets of posters setting forth the evils of drink and its effects on growing boys and girls, for placarding in the primary schools of the country.

With these facts before us, it is not difficult to see which way the tide is flowing. There are some loud reactionaries in this country who are loudly calling for a change in the law of this land. By so doing they are attempting to stem a worldwide movement and are doomed to meet with failure. Prohibition is here to stay.

Minimizing of crime news is becoming a fixed practice of greater numbers of newspapers. News is being handled more and more upon its intrinsic merits. Crime news intrinsically is not worth the amount of space and display that is given it in newspapers which are habitually sensational. Sensationalism is not compatible with reporting news on its actual values. Sensationalism calls for exaggeration or distortion of news. The public is tired of this. The newspapers which gain and hold the confidence of the public handle and display news on its intrinsic values, without exaggerating or distorting it. Sensationalism is waning because the public is not seeking it, nor is it welcomed in the homes where refinement reigns and where careful attention is given to moral influences.—*Pasadena Star News.*

Morality of the High School

(Editorial in the War Cry, Abridged)

TO say that "young America" is hell-bound might be an exaggeration. To say that all was "Peace, Peace" would betray crass ignorance of moral conditions as they are in America in A. D. 1928.

Strange to say the majority of parents know little of what their high school sons and daughters are doing. When faced with embarrassing crises they repudiate the very inference that their boy or girl should be involved.

When evidence is brought forward behind the closed doors of a legal investigation and acknowledgments are made, these same mothers often are carried out unconscious.

We are going through an era of collegiate and high school moral turpitude, infinitely more serious in its results and general in its scope than the public realizes.

It is probably considered good policy to suppress information. As we have no paid advertisements to study we feel free to make the statement that illegitimacy as a product of petting-parties exists in an appalling degree and that today the majority of young, unmarried mothers no longer are of subnormal mentality or gathered from the so-called "underprivileged" classes.

The pendulum has swung the other way and the records show such maternity and paternity to be of high school age and type.

The drug and drink demons will be stamped out, but what is back of the high school problem? Several contributing factors, no doubt. Is home made attractive? Is the correct example set? Have ethical and moral standards been dropped? Is sex equality breaking down the finesse of protection? Is the co-ed system at fault? Are one hundred and one other things responsible?

What about the schools themselves? How are biological mysteries explained? Is man reduced in the minds of the pupils to the level of the beast, via a so-called scientific evolutionary hypothesis?

It is certain that the atmosphere produced by too many high schools lowers idealism and unstrips the youth and maiden from the helpful imagery built up in the younger years, leaving them denuded of higher principle and responsive to the unbridled emotions of youth in what the French describe as *la flame de la jeunesse*.

If conditions continue as they are much longer, Federal Government will have to step in to provide some moral filtration plants to avoid poisoning the wells of the future parenthood of the nation.

The "buck" cannot be passed to welfare organization. State government must assume its proper functions of protection to its "commonweal."

It has its responsibility in matters of education, whether that be in the school or outside. It has a duty to perform, not only in blocking the distribution of obscene and unhealthy literature and films, but in satisfying itself that what is taught on the public platform or in the classroom is safe

for the mental and moral digestion of the rising generation. Why should one speaker be permitted to lecture on "The Right to Be Immoral"? The title is too unhealthy to be safe advertising.

Why regulate by federal law the tides of emigration, on racial and biological grounds, but destroy the results we are after by opening the flood-gates to a putrid tide of platform and schoolroom flux, under the deceptive name of a modern scientific thought or the principle of free speech?

You cannot legislate people into morality, neither can you reconstruct human na-

ture by legal codes. The power of God alone can do that. But government has its definite duty to perform in protecting the people from moral cyanides of potassium and verbal "mercurial pellets."

Something will have to be done by state governments and probably by federal legislation during the next White House tenancy.

"What America needs is a revival of religion," declare several of our greatest industrialists. We know they are right. But government must play its part. And we need less politics in religion and more religion in politics.

My Heritage

By Opal L. Paap, Lincoln, Neb.

Mine is a heritage of vast domain,
Of crystal lakes in mountains set like gems,
Adorning nature's mighty diadem,
Of placid streams that wind through fertile plains;
Great industries that hum from sun till sun
Are epics of achievement wrought by those
With vision, strength, and patience to disclose
The hidden prizes waiting to be won.
Such monuments are not to be disdained,
They stand for fortitude and foresight true,
Milestones of valiant progress pointing to
Still greater goals than ever yet attained.

Mine is a heritage of freedom, bought
By our forefathers at tremendous cost,
Yet could we count our priceless culture lost,
Had they not won the cause for which they fought.
No ostentatious rule of power and pelf,
No autocrat dictates in ruthless style,
When opportunity is calling all the while,
Man's only limitation is himself.
Before the arts in reverence we pause,
No ridicule and scorn as in the past,
Labor is honored; and no law of caste
Can elevate and humble without cause.

Mine is a heritage of living God,
No idols made of stone nor wood nor clay
Receive my supplications day by day,
And raise me not one whit above the clod.
Against idolatry in every land
We must revolt and wage a bitter fight.
For black pretense and progress, robed in white,
Were never known to travel hand in hand.
This princely gift, appraise it if you can,
Measure its value, realize its worth,
Then pass it on to glorify the earth,
This heritage of each American.

Jews and the Federal Council of Churches of Christ in America

By Rev. Jacob Gartenhaus, Baptist Home Mission Board, Atlanta, Ga.

SEVERAL years ago the Federal Council of Churches of Christ in America appointed a committee bearing the name "The Committee on Good Will between Jews and Christians," for the purpose of combating anti-Semitism and to create a better understanding between Christians and Jews. An appropriation of \$15,000.00 a year for three years was made, the source of which is withheld from the public.

Such a move on the part of the Federal Council all liberal-minded Americans of all creeds, races and denominations approve. Every true minister of the gospel will gladly lend his support to encourage and cultivate a better understanding, a more kindly feeling, and more friendly relations among all races.

But from the following resolutions, it is apparent that the Committee of Good Will composed of members of the Federal Council and Jewish rabbis was converted into an anti-missionary committee. The victory thus gained by the rabbis has been hailed by them as a great accomplishment. The resolutions have received wide publicity in all the Jewish press and copies have been scattered among the rabbis and the laity of every city. The resolutions follow:

"We of the Federal Council of the Churches of Christ in America, and the Central Conference of American Rabbis, as represented in a joint session of their respective Committees on Good Will between Jews and Christians, realizing the necessity for a truer interpretation of Americanism and religion, and in order to advance both on the highest plane of good will and fellowship, herewith declare:

"1. The purpose of our committee is to promote mutual understanding and good will in the place of suspicion and ill will in the entire range of our inter-religious and social relationships.

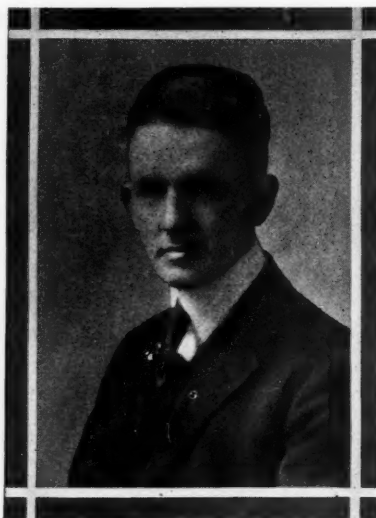
"2. Because of our mutual respect for the integrity of each other's religion and our desire that each faith shall enjoy the fullest opportunity for its development and enrichment, these committees have no proselytizing purpose.

"3. We endorse the statement of the Federal Council of the Churches of Christ in America, made by its Administrative Committee in its resolution of September 22, 1922, declaring that the 'rise of organizations whose members are masked, oathbound and unknown, and whose activities have the effect of arousing religious prejudices and racial antipathies, is fraught with grave consequences to the church and to society at large.' To this statement we add our conviction that such organizations violate the fundamental principles and ideals of our country and of religion, and merit our condemnation.

"4. We realize further that we best

reveal our fellowship by practical co-operation in common tasks, and it is our endeavor to formulate a program by which to realize the high purpose and noble endeavors of mutual good will and helpfulness."

As soon as an announcement is made that there will be services in the interest of bringing Jews and Christians together for the purpose of a free and open discussion of the principles of Christ, the rabbi or some other Jew immediately brings to light the resolutions



Jacob Gartenhaus

and asks whether such a meeting is not a violation of the agreement? During a recent visit in one of our cities a Jew wrote the writer asking, "Are you and your church not violating the resolution passed by the Federal Council of Churches of Christ in America, by carrying on your work?"

My reply was, "Answering your query, I wish to state:

"1. That the Southern Baptist Convention, under whose auspices my work is carried on, is not and has never been affiliated with the Federal Council of Churches of Christ in America. To my personal knowledge Presbyterians, Episcopalians and others, though part of the above organizations, are definitely engaged in evangelizing the Jewish people in America, their work being carried on in established centers in a number of our larger cities.

"2. Baptists do not receive their orders from popes, bishops or councils, but directly from their Master who commanded them, 'Go ye into all the world and preach the gospel (good news) to every creature, to the Jew first, and also to the Gentile.' In obedience to this command they have been trying to prove to the world that He was indeed the Way, the Truth,

and the Life, and to omit we would be violating His command. The very fundamentals of logic would dictate the imperative need of promulgating as individuals or organizations convictions for the advancement of truth. To this method of procedure we owe the best of our institutions and the flower of Western civilization. If Abraham, Moses and the prophets had not proclaimed their laws, exhortations and praises, in the midst of negativism and opposition, obviously you could not boast of a glorious Jewish past, present, or future. Ultimately the very spirit of Americanism commands our vital interest in the soul's welfare of our citizenship, regardless of ethnological origin. If, perchance, bitterness should spring from our effort, the fault lies with those who misconstrue and turn a deaf ear to good will and sincerity.

"3. The only motive that prompts Baptists to give the gospel to their Jewish neighbors is the debt of gratitude which they feel they owe to them for the very gospel they are trying to preach, believing as they do, that it will make them happier and holier men and women. Baptists believe in every man's right to worship God according to the dictates of his own conscience, but they hold that every fair-minded person should be willing to carefully and candidly investigate the truth, no matter from what source it comes. The Baptists would be the first to come to the rescue of the Jew should one try to force his religion upon him. This explains in part, the reason for our work."

At a luncheon at which were present representative rabbis, bishops, church dignitaries and members of the Federal Council of Churches of Christ in America, as the guests of the rabbi, held in a Jewish temple in Detroit, the chief address was delivered by the rabbi. He urged that all attempts to convert Jews must be stopped, that no Hebrew Christian should be recognized by the church. One wonders what demands the rabbis will make at their next luncheon? The New Testament tells the story of the crucifixion; will the rabbis ask that this story be eliminated?

Referring to the luncheon, Rev. J. I. Landsman says: "The Jews speak of *Yiddishe chutzpeh* (Jewish impudence). At least the rabbi was true to type. He had *chutzpeh* enough to tell the bishops how they were to teach and preach their religion. But did the bishops have the courage to stand up for their Christian religion and tell the rabbi what the apostle Peter told the leaders of the Jewish people: 'And in none other is there salvation, for neither is there any other name under heaven that is given among men, wherein we must be saved'? Or, perhaps, for the sake of the kosher luncheon they were enjoying at the synagogue, they swallowed, together with

the kosher food, all the insult heaped upon them by the rabbi. Be sure the rabbi must have chuckled afterwards, saying to himself: 'These were true sons of Esau, for they, like him, have sold their birthright for a mess of pottage!'

One is not surprised that such resolutions were penned by members of the Federal Council of Churches of Christ when such a man as Dr. Cadman is its head. The readers of the daily papers know the views that are held by him. It will be sufficient to quote one question and his answer, which appeared in the *Lexington Leader*, Saturday, February 4, 1928.

Question: "I attended a funeral service recently in a modern home and heard the clergyman say that only to Christians does death bring peace and immortality. Did he mean that I, who am a Jewess, and all others of my religious faith, will not find peace and immortality after death?"

Answer: "No clergyman has the right to say what you allege. Perhaps the one in question meant to say that the sincere Christian possesses the secret of a victorious death. But to infer from this that devoted believers of other faiths have no release in their death is to contradict human experience."

"Read again your own ritual for the departed in which the comforting words of assurance express that 'larger

hope' of which Christ Himself testified: 'Other sheep I have which are not of this fold.' Did He not also say, 'He who is not against us is for us,' and further, that 'the God of Abraham, Isaac and Jacob is not the God of the dead, but of the living'?

"The Father's love is wide enough to embrace Jew and Gentile in one brotherhood of righteousness and peace, and heaven's oceanic dimensions far exceed the boundaries of race and creed. Yesterday while reciting the words of the book of Revelation at a funeral I thought of your letter. 'He showed me the holy city Jerusalem, coming down out of heaven from God . . . having a wall great and high; having twelve gates, . . . and names written thereon, which are the names of the twelve tribes of Israel' (21:10-12). So much for the New Testament. Evidently Jews, as well as Christians, are expected in Paradise, and I trust that all may be prepared for an abundant entrance there."

A Jewess, disturbed by a clergyman's statement that only to a Christian does death bring peace and immortality, seeks further light on the subject from another clergyman, who, instead of directing her to Him who giveth the "peace that passeth understanding" and the assurance of the world to come, directs her to her Jewish ritual instead. What light on the future can come from any ritual? Who can give eternal life and

peace but the Lord God who has conquered death? Of what avail Jewish prayers? God does not answer their prayers. They have lost their way to God. "No man cometh unto the Father but by me." "Whosoever denieth the Son, the same hath not the Father" (1 John 2:23).

The Jew has a law, but the law does not save him. "Therefore, by the deeds of the law there shall be no flesh be justified in his sight; for by law is the knowledge of sin" (Rom. 3:20). For it is the blood that maketh atonement for the soul. Now the words of Peter, a Hebrew of the Hebrews: "Neither is there salvation in any other" (Acts 4:12).

With a man holding the views here expressed, at the head of the Federal Council, one is not surprised that the Federal Council undertakes to discredit and forestall all efforts to evangelize the Jews and to bring them to accept Jesus of Nazareth as their Messiah and Saviour and to an experimental knowledge of His saving grace. Southern Baptists ought to rejoice more and more that they have kept themselves free from all entangling alliance with the Federal Council and other like organizations, and that without inconsistency or compromise, they may pursue and press their task of evangelizing the world, both Jew and Gentile.

Bread and Bibles for Bulgaria

"Russia Evangelization Society,
"Philippople, Bulgaria.
Editor,
MOODY MONTHLY:

"May I have space to inform our friends about the earthquake in Bulgaria?"

"A week ago a severe earthquake destroyed Chirpan, Borisograde, Philippople, and many villages. The shaking continues. Thirty-five thousand people are now in the open air. The weather is cold and raining. We lost all. We have been in the street under the blue sky three days and three nights. Thousands of women and children are crying for bread. Many lives have been lost and injured. But after all, the Lord is very near and good to all of us. We see His hand and feel His leading.

"We are now distributing bread. But we can only go forward on the field as we are sustained by the Christian friends in America. We need prayer helpers and sustaining stewards who, by prayer and gifts, will make possible our relief work.

"Distributing bread we distribute too, the Bread of Life. The people are now

more ready to listen to the preaching of the Word of God. We plan to put a Bible in each tent.

"Will you co-operate with us in this needy field in the name of our coming Lord?"

"American drafts are received and used in this country. Make the checks payable

but if you want to be satisfied, look up." Some people live on doubts, because they have nothing else to do. Just be occupied with the Master and His work, and you will have assurance. No matter what the feeling, the relation with God is the same, and even death cannot change it.—D. L. Moody.



Philippople (Bulgaria) Earthquake. 7,000 families are in the open air. Women and children are crying for bread. It is cold and raining, and the shaking continues. Rev. Mishkoff is seen on the right side

to Colonel E. Sanctuary, treasurer, 156 Fifth Ave., New York, for Paul L. Mishkoff's work.

"God bless you,
"In the best of bonds,
"Faithfully and prayerfully yours,
"Paul L. Mishkoff."

There are three classes of people who never ought to have assurance: those who have never been converted, but have joined a church to get assurance; those who believe but do not confess Christ, and those who are unwilling to work for Christ. God never intended a lazy person to have assurance. Somebody has said, "If you want to be discouraged, look within; if you want to be distracted, look about;

Twofold Coming of Christ

His Coming in Relation to the Church—Its Life and Service

By Dr. F. E. Marsh, London, England

SIX times in the above Scriptures Christ says, "I will come," or "come." If the Scriptures are carefully read it will be seen that the first two refer to Christ's coming in discipline and judgment now, and that the other three refer to the time when He will come back.

In John 14 Christ refers to this twofold coming. His promise is, "I will come again, and receive you unto myself, that where I am, there ye may be also." And He also says, "I will not leave you comfortless: I will come to you" (vv. 3, 18). This latter coming is undoubtedly to be taken in a spiritual sense, and denotes Christ's coming to help and aid His own, as the word comfort suggests, while the first "I will come" points to the time when He will receive His own to Himself.

I. The "I Will" of Removal

Christ had to bring against the church in Ephesus the solemn charge that they had left their first love. The word is, "I have this against thee," as the Revised Version indicates, and not as in the Authorized Version, "somewhat against thee." It was a definite and soul-searching summary of their spiritual condition. There were many things that He could commend, such as their labor and patience and their intolerance of those who were living in error and evil. He could also commend their labor and the fact that they had not fainted. Yet His solemn, "Nevertheless," points out to them that while there was a great deal on the outside which was worthy of note, the inner life of love was lacking. Does not this tell us that the Lord thinks more of the inner life of a devoted love rather than the business of outward activity? Someone has said that our churches are filled with backsliders, and how many there are who have lost their glow of devotion to Christ which they had in the commencement of their Christian life. When love is lacking, there is a want in everything. The Lord does not want the work of our hands if He does not possess the love of our hearts. When love burrs within everything is aflame with devotion to Him.

Christ not only brings the solemn charge, but He also directs the church in Ephesus, and us, what we ought to do when there is the declension of love. He says, "Remember," "Repent," and "Do the first works." He says, "Ponder the place from which thou art fallen, and then take my side against yourself, and do as you did at the beginning." How gracious the Lord is, not only to point out the place that has been deserted, but urges us to come back to all that we have left. Darby has said, "Repentance is taking God's side against

Remember therefore from whence thou art fallen, and repent and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Repent: or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

But that which ye have already, hold fast till I come.

Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come to thee as a thief, and thou shalt not know what hour I will come upon thee.

Behold I come quickly, hold that fast which thou hast, that no man take thy crown.—Revelation 2:5, 16, 25; 3:3, 11.

ourselves." We are sometimes anxious to have the Lord on our side, but the essential thing to recognize is when we side with the Lord and His direction we are sure that He will be on our side for our benefit.

Christ gives the solemn warning that if repentance is lacking He will have to discipline us, and that the character of the discipline will be that our candlestick of testimony will be removed out of its place. Historically this came to pass in the history of the church in Ephesus. That church was highly privileged, but through unfaithfulness to the first love had its witness put out. The same thing will happen in the experience of the individual Christian worker, for in Christ's dealing with His church at Ephesus we have a principle of His operation now. There comes to my mind many instances where the Lord's servants have had their lives cut short and their testimony put out, and the only and seeming explanation is that there had been a declension in the life of devotion to the Lord. I recall one of the many instances of a prominent Christian worker who was taken away at the comparatively early age of thirty-three, and right in the midst of an unprecedented and useful life for Christ. He was mightily used of God for a time in following up the work of D. L. Moody, yet suddenly he was taken ill, and his career was abruptly ended. It was not known, and as far as I know it is not known, that he was living in secret sin, but the few who had knowledge could see that there was apparently the act of the Lord in discipline.

Another case was that of one who professed to be under the Pentecostal power of the Spirit, as it was called, and who was continually "under the power," as it was stated. All of us thought so for sometime, but suspicious appearances arose which led him to be carried out from a meeting when in a state of unconsciousness. It was thought desirable to send for a doctor, and when he examined him, he found he was under the power of drugs, and not under the power of the Spirit. He illustrated what Professor Godet has strikingly

pointed out, that when anyone is under the power of demonism, unconsciousness invariably follows, but when anyone is under the power of the Spirit there is always intelligent fellowship. In the after days it was found that the one who was professedly "under the power" was living in sin by committing fornication with a pianist. He had to be dealt with in discipline and removed from the position of responsibility that he occupied, and ultimately, sad to say, he gave way to drink and had to be placed in a lunatic asylum.

What a solemn warning to all of us, lest Christ should have to deal with us in discipline by removing us from the place we occupy for Him.

II. The "I Will" of Reprimand

In Christ's message to the church in Pergamos He is revealed as the One who has the sharp sword with two edges. As in the previous case He commends the church for holding fast to His name, and for not denying the faith; but He also has to reprimand the church because they tolerated those in their midst who held the doctrine of Balaam, and He says unless they repent and deal with these He will come and fight against them with "the sword of his mouth." The doctrine of Balaam was evidently an unhallowed mixture of unchasteness in the life coupled with the things of God. Balaam was one who talked well but acted ill. The Spirit of God came upon him and caused him to prophesy regarding the coming of Christ as "the Star out of Jacob," and yet he is identified with the sin of whoredom when Israel joined himself unto Baal-Peor, and the sin of one who openly committed fornication with a Midianish woman, and whom Phinehas killed with his javelin. Christ undoubtedly was referring to the incident which is recorded in detail in Numbers 25, and it may be He refers to Phinehas' act in killing with the sword and also to the angel of the Lord who stood in the way of Balaam (Num. 22:23).

The one outstanding thing in the message to the church in Pergamos is that Christ will not tolerate error and evil in the life of the church, nor will He allow a mixture of sin and holiness. It is a solemn fact that where there is sometimes great professed spirituality we find it coupled with terrible sensuality. Here again we could record many instances of spiritual alliances in the commencement which have developed into unholy alliances of sin. There comes to my mind an instance of a Christian man and woman who in a time of great sorrow prayed much together, and yet as John Wesley once said, "The ditch of error lies very near the road of truth," so these

two in their fellowship in prayer through unwatchfulness fell into the awful ditch of an affinity in the flesh. Christ ever fights against such impurity, and will surely deal in discipline, as he did in the case of the brother who fell into sin in the church in Corinth, and of whom the apostle said, "Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:5).

III. The "I Will" of Reward

In His message to the church in Thyatira, as in the other instances, Christ commends the things that called for His approbation, and of which He says, "That which ye have hold fast till I come." That which they had is enumerated in Revelation 2:19. They had the love of devotion, the ministry of service, the faith of trust, the steadfastness of patience, and yet there was a possibility of being contaminated by the prophetess Jezebel who was disseminating a doctrine which again was aimed to lead astray from the path of virtue and pure worship. To this church Christ bid them to hold fast the good things and expel the bad. The words "hold fast" have a soul of meaning within them. Its inner sense is to be strong, to maintain. It is more than holding on. It means to master and to rule over things. Remembering this, it gives added force to what follows when Christ uses the conjunction "and," and says, "And he that overcometh and keepeth my works unto the end, to him will I give authority (R. V.) over the nation, and he shall rule them with a rod of iron. . . and I will give him the morning star" (Rev. 2:26-28).

When Peter said to Christ he had renounced everything to follow Him, Christ replied, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:27, 28). It is not everyone who knows the grace of God to save who will enjoy a place in Christ's kingdom and manifest rule. Being in the glory is all of God's grace, but our position and place in the kingdom is dependent upon our faithfulness to the Lord. What an incentive this should be, as the apostle Paul so often expresses it, to be participants in the first resurrection, to win the victor's crown, and to have our Lord's approval.

The late Henry Bewley, of Dublin, when upon his death-bed looked at the friends who were surrounding him and said to them, "See that ye have the characteristics of the three people that lived in the home at Bethany, namely, the life of a risen man like Lazarus after he was raised from the dead, the work of loving service as revealed in Martha's activity, and the spirit of devout worship and loyal love which was evidenced in Mary." If we too have the risen life of Christ in power, the loving consecration of worship, and the wholehearted work in devotion, we shall find the Lord will give to us an adequate reward.

IV. The "I Will" of Awakening

Christ's reproof to the church in Sardis was that their works were "not perfect": that they had "a name to live, but were dead," hence He charges them to be watch-

ful. But if they are not, He declares, "I will come upon you as a thief, and thou shalt not know what hour I shall come upon thee" (Rev. 3:3). There is another place in the book of the Revelation where Christ says He may come as a thief and that is in 16:15, "Behold I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Joseph Rabinowitz, in talking with A. J. Gordon, opened the New Testament and read to him, "Behold I come as a thief, etc.," and commented: "This admonition of the Lord affected me very deeply when I first read it, for I knew at a glance its meaning. All night long the watchmen in the temple kept on duty. The overseer of the temple was always likely to appear at unexpected hours to see if these were faithfully attending to their charges. If he came upon any watchman who had fallen asleep, he quietly drew his loose garments from him and bore them away as a witness against him when he should awake. My Lord is liable to come at any moment. He may come in the second watch or in the third watch; therefore I must be always ready, lest coming suddenly, He find me sleeping, and I be stripped of my garment." On the other hand, the Lord promises to come forth and serve us if we are found watching and waiting for Him. He will love to honor us if He finds us honoring Him by our obedience.

V. The "I Will" of Retention

When Christ says, "Behold, I come quickly," it means that when He starts there will be no delay, and as we do not know when that "quickly" will operate, His word of warning is, "Hold fast which thou hast that no man take thy crown." Failure to hold fast His word in life and service will mean a loss of the victor's crown. The possibility of losing the crown should be an incentive for us to do all in our power to retain it. The word for crown is *stephanos*, and means a victor's crown. The victory is essential to the crown. The Lord has made no provision for us to be defeated. He has made every provision for us to be victorious.

The late Frank White, in an address at the Pastors' College Conference, held in the Metropolitan Tabernacle during the ministry of C. H. Spurgeon, said, "We need to be saved from an untheological devotion, and from an undevotional theology." In other words, a devotion that is not based upon the Word of God is sure to be wrong, and on the other hand a so-called truth which does not lead to a life of consecration is also false. We need a correspondence to God's Word and our experience, as Bengel finely says, "Apply thyself wholly to the Word, and apply the Word wholly to thyself." The good ground hearer is the one that brings forth fruit with patience. If we truly hold fast to the Word, we shall find that that Word will hold fast to us. It is said of one of David's mighty men that in defending himself against a host of Philistines that his hand clave unto the sword by which he fought (2 Sam. 23:10).

We too, as we cling to the sword of the Spirit, shall find that that Word will cleave to us, so we shall not be able to let it go because it will not let us go.

To miss our crown will cause us to be ashamed when we stand in the Lord's presence. A Christian man who was lying on his death-bed was asked by his son, "Father, are you afraid to die?" He replied, "No, but I am ashamed when I look back over the wasted years which might have been spent in better service for the Lord." Do not let us wait until the last moment to fill them with regrets, but let us in the might of the Spirit go on to perfection.

When Christ was crowned with thorns, the crown that was placed on His sacred brow was a *stephanos* (a crown of victory). That gory crown was a glorious tribute to His faithfulness and victory. That cross of shame gave Him the right to the seat in glory. When we remember how much He passed through for us to obtain the right to save us, surely we find in His sufferings an incentive which urges us to go on to the goal of His approval. Let us listen again attentively, prayerfully, and continually to His solemn word, "Behold I come quickly, hold that fast which thou hast that no man take thy crown."

SHALL WE BE SILENT?

Were Paul and John living today when many great truths are denied or ignored or perverted, they would be kindly disposed toward all seekers after the truth, but they would manifest somewhat of a Christian intolerance toward doctrines they believed to be destructive of the foundations of the revealed New Testament faith. We are exhorted by many leaders in the denomination to keep quiet on all matters concerning which there are divergent views. Paul did not share in this belief when he publicly rebuked Peter for holding and teaching views that would have weakened and wrecked a first century Christianity. C. H. Spurgeon was a world blessing when he took an open stand against what he termed a down-grade teaching among the Baptist churches in England. The truth must be held in love, but it must be held and maintained against all comers. Perverted teachings are never overcome by silence.—O. P. Eaches, D.D., *Watchman Examiner*.

NOTICE! CHANGE OF ADDRESS

In order not to miss your regular copy of the August issue of MOODY MONTHLY it is necessary to notify the MOODY MONTHLY office, 153 Institute Place, Chicago, of change of address BEFORE the 10th of July

The Conflict of Peace

By Sadie Louise Miller, Upland, Ind.

For nearly seventy years there was a dispute between Chili and Argentine over a tract of eighty thousand square miles of land along the border. Battleships were being constructed, immense sums of money were being expended for armaments, and the feeling of jealousy ran high. Despite the difficulties that had arisen, the two countries came, however, to see the folly of going to war, and the matter was finally settled by arbitration. Funds were raised, and with the metal melted from their guns, an immense statue of Christ was erected at the highest available spot on the border between the two countries. Upon this statue were inscribed these words: "Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

Far up on a mountain peak, rugged and high,
A figure stands reaching a hand toward the sky;
Immense in its structure, it gleams from the height,
All bathed in a halo of heaven's pure light.
A face full of pity, with love beaming forth,
Speaks in silent entreaty to peoples of earth
A message of truth from the mountain so high—
Give heed to its meaning, all ye who pass by.

Many decades two nations who lived side by side
For a small strip of land with each other had vied,
Until both decided that life blood should pay
For the coveted land that between them now lay.
So they built their huge battleships, burning with hate,
But awoke to their folly before 'twas too late.
And, melting their guns, they agreed to unite
In placing the Christ on the borderland height;
Then carved on the statue their newly made creed
To Him whose ideals forbid lust and greed:
That though those great mountains should crumble to dust,
Yet would Chili and Argentine not break their trust.
There He stands mutely pleading with men of all lands,
"Give not your brave sons into hell's fiendish hands.
Your race will be weakened the great toll to pay;
Is land worth the lives that are lost in the fray?
Make spears into pruning hooks, plough shares of sword;
God's children should live in the sweetest accord."
Attend to His words as their warning they bring,
For the Christ of the Andes is Jesus your King.

Rise, Christian America! Wake to the truth,
And slay not your men in their vigor and youth.
France, England and Germany, what is the gain,
A square mile of land for a lifetime of pain?
Let Mars be dethroned, with shame in his face,
And Christ of the Andes enthroned in his place.
"Lay down puny arms," speaks the Voice from the height,
"My strong hand will conquer; man's might makes not right."

Put your millions in ships, but speed them afar
Filled with soldiers for Jesus and trained for His war;
But not with harsh weapons. Let men go abroad
With the sword of the Spirit, the Word of our God;
Their helmet salvation, with faith for their shield,
And girded with truth to conquer, not yield.
To earth's remote nations He bids them to go
With love and good will in the place of grim woe;
Their feet shod with His preparation of peace;
For the Christ of the Andes proclaimeth release.

Two Stages of Our Lord's Second Coming

By Rev. S. A. Walton, D. D., Lacota, Mich.

WE USE these texts for a two-fold purpose. His coming for the Church and His coming to Israel are not the same. In this article we wish to keep this distinction clear and well defined. By so doing we shall avoid the confusion so evident in writing and preaching on this subject.

The first of these texts was given to the disciples in the privacy of the upper room. It is a promise of His coming for the Church, given for its comfort and encouragement. It is not associated with any sign or time event to indicate the hour and day of His coming for His own. His coming and the going of the Church, to meet Him in the air, will be invisible to those who remain on earth.

The second text was given to the disciples while on Mount Olivet, by a commission of angels, immediately after He was "taken up from them into heaven." It is a promise of His coming to Israel and will be preceded by signs and time events marking the "time of the end." Israel is His earthly people, and His coming to them will be visible, personal and local, for He will stand on Mount Olivet where "every eye shall see him" (Matt. 24:29, 30; 25:31; Zech. 14:4).

His second coming is of great importance to the Church and to Israel. Over three hundred passages in the New Testament assure us of His coming again. Evidently the intent is to keep the Church wide-awake on this important subject. Then, there are covenants and promises made to Israel which will never be realized until He comes and sets up the throne of His father David (Luke 1:31-33). The twelve tribes must come in for their full share in His kingdom glory. But this cannot be until He comes "in like manner as ye have seen him go into heaven."

I. Why Is Jesus Our Lord Coming Again?

First, to complete His program for the Church and for Israel. For the Church, He must come to finish His work in redemption. Spirit and soul have been redeemed by blood, but the bodies of believers await redemption by power. The bodies of living saints and the bodies of sleeping saints must put on immortality. This is accomplished at the first resurrection (Rom. 8:23; 1 Cor. 15:53). The first resurrection and change of the living righteous (1 Cor. 15:51, 52) completes His program for the Church in this dispensation of grace.

His program for Israel requires that He establish David's throne in Jerusalem, and as David's Son from heaven He sets up His reign of universal peace (Dan. 7:14; Luke 1:33; Acts 2:30). Then He

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.
—John 14:1-3.

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1:11.

will gather Israel into His kingdom from all parts of the earth. When this is done, Israel will advance to the full of her earthly glory, during His millennial reign.

Second, He must come again that saints may have their part in the judgment of the living nations (Matt. 25:31-46). They will also share in His millennial reign. When the saints are called to meet him "in the air" (1 Thess. 4:16, 17) they immediately pass before the judgment seat of Christ (2 Cor. 5:10), not to be judged in respect of sin, but as regards their faithfulness in service. Reward and position are determined by the kind of service given. Assignments to thrones as co-judges with Christ will then be made.

Dispensationally, He is due to come to Israel seven years after He comes for the Church. (From the end of the dispensation of law, at Calvary, to the ushering in of the dispensation of grace, at Pentecost, there is a period of preparation covering fifty days. When the dispensation of grace ends, at the first resurrection and the rapture of the Church, and the dispensation of law is put in force to bring to the full all predicted to come to pass within Daniel's seventy weeks (Dan. 9:24-27; Matt. 24:15-31; Rev. 6:1; 20:15), no interval of time seems to be required to make the change.) Then He will be the "stone cut out without hands," which shall strike the great colossus of Gentile over-lordship and reduce it to chaff which "the wind carrieth away" (Dan. 2:34, 35). Not an element of human government will be needed when He establishes His rule of righteousness on earth. His kingdom will never pass to another (Dan. 2:44). When He comes to Israel, saints and angels will come with Him (Jude 14, 15); the saints to assist in the judgment of living nations, and the angels to gather His elect from every country and island of the seas. From Israel will come heralds of the "gospel of the kingdom" to all nations.

Third, He must come again to give Israel the full benefit of the Abrahamic, Palestinian and Davidic covenants. No covenant or promise of God shall ever fail. Israel will miss none of the blessings and privileges promised. They have not been transferred to the Church, as some falsely teach. Israel will yet possess all the land promised and will rise to pre-eminence

among the nations, for "in thee shall all the families of the earth be blessed."

Fourth, He must come again to take to Himself His purchased possessions. He went into the market and found a "pearl of great price." He purchased it at great sacrificial cost, even the price of His own precious blood. Soon He will return and take to Himself His purchased possession, the "pearl" which is "the church of the first born."

Then having found a "treasure hid in a field," He determined to purchase the "field" giving all that He had to secure the "treasure," which He left "hid in the field," the world, to this day. Soon after He comes to take the "pearl" to Himself, He will come and claim His "treasure." Israel will then enter upon a new era of universal peace and prosperity.

II. When Will Jesus Our Lord Come Again?

He will come for the Church "when the fulness of the Gentiles be come in" (Rom. 11:25). This completes God's purpose in the "out-calling" now on in this dispensation (Acts 15:14). No one can tell when the last Jew and Gentile will accept salvation, making the "fulness" complete. There is no word from our Lord fixing the hour when He will call the Church to "meet him in the air." The proper attitude for all who desire to be with Him in glory, is to "wait" and "look" for His coming any moment (1 Thess. 1:10; Titus 2:13, 14).

There are conditions in the political, social and religious world that mark the approaching end of this dispensation of grace. We mention a few:—

First, when conditions in the Gentile world favor Israel's national autonomy.

When Roman Imperialism, mixed with democratic elements, is being revived.

When nations within Caesar's boundaries federate under an emperor.

When the spirit of nationalism grips the Jews.

When it becomes expedient for the nations, in the interest of world peace, to give Palestine to the Jews for a national home.

When there is a decided falling away from the true faith. There have been apostasies from the faith in other days, but none have been attended with outstanding conditions like the present.

End-time prophecies are being fulfilled in the political, social and religious world, as never before. Never has there been such an organized effort among the Jews to secure Palestine for a national home as at the present time. The desire to revive the Roman Empire and the spirit of federation in Europe was never present in any apostasy of the past.

Second, Israel may know that His coming is at hand when Jew and Gentile enter into a definite covenant for the period of seven years.

When at the end of three and one-half years, this covenant is broken and a man sits in the temple demanding worship as God.

When the fiercest of all persecutions is directed against Israel.

When the armies of the nations gather in Palestine and before Jerusalem.

When these things are in evidence, then they may look for His coming, riding on the clouds of glory and standing on Mount Olivet. The Armageddon will be on, the armies before Jerusalem will be withered away, the valley of Jezreel will become a great river of blood, and the birds of the air will feast to their entire satisfaction

(Zech. 14:12; Rev. 14:20; 19:17-21).

The Jews have been in dispersion for nearly two thousand years; it is only within the last thirty years the spirit of nationalism has fully obsessed them. It is since the World War that the Gentiles have seen the wisdom of "Palestine for the Jews." Recent developments, political, social and religious, point to the fact that the "times of the Gentiles" are nearing the end. The nations are unconsciously working out God's program for the coming of David's Son from heaven to set up His throne and begin His universal reign of righteousness and peace.

III. What Is the True Attitude of the Church?

The proper state of the Church is an up-to-the-moment readiness, and its true

attitude is that of waiting and looking for His coming (1 Thess. 1:10; Titus 2:13, 14). The Church will earnestly promote a world-wide evangelism to the last moment. Knowing and believing that His coming is imminent, there will be no cessation of activities until all men everywhere have been evangelized with the "gospel of the grace of God." No one can tell how soon the working day may close. The trumpet call may be heard the next moment. This is not the time to delay work or preparation for that great event. Believer, if you diligently look for His coming, others will be moved to do likewise. Be urgent in persuading the unsaved to "wash their robes and make them white in the blood of the Lamb." "Behold, he cometh!" "Even so, come, Lord Jesus." Amen.

TRUTH separates. It has always been so, and will continue to be so until the end. Even Christ Himself stated that He came not to send peace but a sword. "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law," He declared. But, at least in some respects, this need not be the case to day, especially if people would study and trust the Scriptures. However, we are aware that this is a day in which men not only pride themselves in their ignorance and in their uncertainties, but like the lawyers of old, they "take away the key of knowledge."

One of our chief difficulties in "rightly dividing the word of truth," is the lack of a clear understanding of the term "kingdom." The kingdom of God, the kingdom of heaven, and the Church are often confused, notwithstanding there are two distinct words employed. *Basileia* is the word for kingdom, while *ekklesia* is the word for the Church. The one means a kingdom in every sense of the word, and the other means a called-out body.

The Kingdom of God

The kingdom of God includes all spheres, all creatures, all time and all eternities. God is the ruler with headquarters in heaven, and it is in this kingdom that flesh and blood cannot enter. The kingdom of heaven and the Church are both in the kingdom of God, but neither one, nor both, are the kingdom of God. One might say that Protestantism is in the United States of America, but one cannot say that America is in the United States, or in Protestantism. So it is with the kingdom of God. It is all-inclusive. The day of the Church is today, for "now is the accepted time." The kingdom of heaven follows the removal of the Church from the earth, and the return of the Church to the earth. The

The Kingdom of God The Kingdom of Heaven and The Church



By Rev. A. E. Wendt,

Lake Worth, Fla.

kingdom of God moves on, however the various parts in God's program come forward and pass on in fulfillment. He knows the end from the beginning.

The Kingdom of Heaven

The kingdom of heaven is a period of time covering one thousand years. It will be the time when God's will will be done on earth as it is being done in heaven. Jesus, the Messiah, the Son of God, will be the Ruler. At His first coming 333 prophecies were fulfilled in thirty-three years, and thirty-three were fulfilled in one day. At His second coming more than six hundred prophecies that remained unfulfilled at His first coming will be fulfilled. This will be the time when He will set up His kingdom on the earth (Acts 15:16; Dan. 2:35). Today this kingdom is cut off (Dan. 9:27). His disciples asked Him if He would restore this kingdom, and His reply was, "It is not yours to know the times or seasons, which the Father hath put in his own power" (Acts 1:6, 7). Daniel explains that He changeth the times and the seasons. The kingdom is cut off until the time when the tabernacle of David is rebuilt (Amos 9:11), and until the time, according to Daniel, "the king-

dom and the dominion . . . shall be given to the people of the saints of the Most High." Isaiah asserts that the increase of His government and peace "there shall be no end, upon the throne of David, and upon his kingdom, to order it, and establish it."

"The kingdom of God is in (the midst of you or among you, not within you)" was the announcement of the King one day; but John says, "He came unto his own (*idia*, things), and his own (*idiot*, people) received him not," consequently, the kingdom as well as the King, was cut off. In a series of parables, Jesus shows the kingdom in mystery today. Like the wheat and tares, the good and bad shall grow together until the end time or harvest. And like the mustard seed, the kingdom in His absence shall become a monstrous growth, which according to John, will head up in mystery Babylon, the strong hold of every foul spirit, awaiting the "cup of his indignation." So-called Christendom will be in it, but the Church, the true body of Christ, will be saved out of it.

The Church

The Church is a separate institution, organ, or body. It constitutes the future rulers of "the world to come," and will be seated in the administrative department of the kingdom of heaven when it is established on the earth. But first, the Church must be glorified, robed in resurrection garments, and returned with Christ to live and reign with Him (Col. 3:4; 2 Tim. 2:12; Rev. 5:10; 20:6; 22:5; 1 Cor. 6:3).

Word and work—the two W's. You will soon get spiritually gorged if it is all Word and no work, and you will soon be without power if it is all work and no Word. If you want to be healthy Christians there must be both Word and work. —D. L. Moody.

The Body and the Eagles

Luke 17:20-37*

By Rev. Charles H. Leggett, Blenheim, Ont.

MUCH misapprehension has gathered about this Scripture obscuring its evident meaning.

The chief difficulty seems to be that many place the setting at the Rapture, when, as a matter of fact, the entire section is a graphic description of the Revelation.

Two Stages of the Second Advent

The average reader will no doubt understand that Christ's second coming is to take place in two stages, the first, called the Rapture, is the coming of the Lord for His saints, and the second, called the Revelation, is the coming of the Lord with His saints.

The writer, in common with many Bible teachers, believes that the entire event (with which a great series of events are closely connected), covers exactly seven years, although some make the time between the two stages much longer.

The coming is all one, but at the Rapture Christ comes only into the air to catch up His own and, after a pause, continues His descent to the earth, His arrival being known as the Revelation.

At the Revelation, He sets up His earthly kingdom; but certain preparatory events must take place, and among them are the scenes depicted in our chapter.

Actual World Conditions

In answer to the demand of the Pharisees as to when the kingdom of God should come, Jesus makes a detailed statement of world conditions which shall prevail at that time. He first states that the kingdom is not perceived by narrow-watching, but is present in the person of the King and will blaze forth like the lightning at His return. This certainly refers to the Revelation.

The use of the Greek imperfect ten times in describing the things which absorb the attention of the people in that day, is striking: "They were eating, they were drinking, they were marrying, etc." They were continually taken up with these things, their lives being dominated by earthly matters to the exclusion of God, spiritual matters, and eternal life. That there is nothing wrong with any of these things if estimated at their proper value as compared with the things of God and eternity, makes the statement all the more impressive.

Just here one might pause to reflect on conditions around us. To an alarming extent, are not the people of this generation occupied with eating, drinking, sex matters, merchandising, crop raising and speculation, and extensive building operations? And are not the sense of moral responsibility and the God consciousness

fast disappearing from among us? And may it not be that the Revelation is thus drawing near?

Also it is noteworthy that only the days of Noah and Lot are mentioned, days of dire and almost complete human destruction, as being a parallel to the coming days. The divine warning that "even thus shall it be in the day when the Son of man is revealed" should shock unbelievers into repentance and humble faith in Him who alone is able to save now and from that hour.

The "Revelation" Described

The remaining verses of the chapter must be understood in the light of both the context and the other scriptures bearing on the subject. Evident it is that they have no reference to the Rapture. It is a time of war, a time of destruction, a time for great haste. The "Man of Sin" is revealed (2 Thess. 2:39). He is mobilizing his host on the historic field of Esdraelon (Rev. 16:13-16). Telegraph and telephone wires are hot with messages to the friends of the great Pretender, to rally to his standard. They rush from far and near, by modern means of travel. Many couples are together when the call comes, and are forever separated. "One shall be taken and the other left." Antichrist wants none but his friends for the crucial fight. Eclipsing the World War for frightfulness and diabolism, the last great war of the age is on, and the colossal battle of Armageddon is about to be fought (Rev. 19:19).

At length the King comes forth (Rev. 19:11-16), followed by His heavenly armies, to tread the winepress of the wrath of God. Now an angel stands in the sun and summons the fowls of the air to the supper of the great God. Their function is to eat the flesh of kings, captains, men, and horses. And, after the Antichrist and the False Prophet are cast into the lake of fire, the bloody field is strewn for miles with the slain of the sword of Him that sat on the horse, and the scattered remnants of the War King's vast army are pursued even into Idumea (Isa. 34:5, 6) and there exterminated. All the fowls are filled with their flesh (Rev. 19:17-21).

Then it is that Luke 17:37 is fulfilled. When the disciples asked the Lord where the selected and summoned ones would be taken, He gave them the veiled answer, "Whosoever the body is, thither will the eagles be gathered together."

What "Eagles" Mean

Strange that expositors of such note even as Seiss should make the eagles represent saints gathered to Christ, when a simple comparison of this verse with Matthew 24:28 makes it so clear.

The word used in Matthew for carcase is used in only two other places in the New Testament, Mark 6 and Revelation 11; and in both places it refers to a human corpse. The word in Luke is the common

word for body. The word for eagles may, with equal propriety, be translated "vultures" and is so rendered in some versions. Birds of prey are evidently intended.

No doubt at the Rapture "one shall be taken and the other left" in many an earthly setting; nevertheless this Scripture has a different reference. The "taking" is for slaughter and consumption by vultures in that awful day of Revelation when He that is Faithful and True shall visit upon His blatant enemies the just retribution for their rebellious deeds. *And He shall reign till He hath put all enemies under His feet.*

"WHAT FOLLY TO DELAY!"

"What do you think of me, doctor? Will you tell me honestly if you think I am going to die, as I wish to know?" With some hesitation the doctor replied: "To tell you the truth, unless you take a decided turn for the better within an hour, I think you will probably be dead in two or three hours." "Thank you," I said. "Kindly leave me by myself, and come back at the end of an hour."

I was very ill. At that time I was with my regiment in India. From an early age I had made up my mind to enjoy life in my own way, and as for eternity I had resolved that I would cry to God for mercy on my death-bed. "And now," I said (after the doctor had left), "the time has come of which I have thought so often; I must cry for mercy."

After lying quiet for a few moments to compose myself, I found that a quarter of an hour had slipped away. My thoughts flew back to England, and I wondered how those I loved would hear of my death. I again looked at my watch. Only twenty minutes left. In vain I tried to think of words in which I should cry for mercy. Strength was failing. I could not collect my thoughts. Making a desperate effort I raised myself on my knees and said: "Our Father, which art—." But I could go no further. I fell down upon my bed in anguish, realizing that on what seemed my death-bed it was too late to cry for mercy.

It pleased God to spare my life, and some time afterwards I heard the gospel of free and full salvation. The preacher pointed out that "Christ Jesus came into the world to save sinners," and that if any man came as a sinner to Christ, believing in Him and trusting in Him, that very moment, however vile and sinful he might be, Christ would receive him and give him everlasting life. "Now," said the preacher, "is the accepted time." It flashed across my mind: "What folly to delay!" Through grace I came to Christ, and since that moment I have been blessed with the knowledge of salvation.—E. H. F., in *The Monthly Evangel*.

*The author is clearly right in distinguishing between the "Rapture" and the "Revelation" and in limiting the application of his text to the latter, but all our readers will not agree with his interpretation of some of the details of the prophecy.—Editors.

The "Daily Look Habit" in the Punjab

By Rev. Kenneth MacKenzie, Sialkote, India

THE two years ending December, 1927, have been two of the happiest and I trust, also, most profitable, in the writer's missionary career. An opportunity has been afforded of engaging in evangelistic work, which whatever measure of visible success there may have been, has not been without blessing to those engaged in the work. The chief center of activity is the library situated on a busy thoroughfare where a large populace pass and repass every day. Here, unless circumstances prevented, open air meetings have been conducted three days in the week, and the attendances have been quite encouraging.

In December, 1926, a new work was inaugurated which has been a source of much satisfaction and hopeful expectation. The plan was started of displaying on a large signboard over the library daily, a portion from the Word of God specially chosen to meet the needs of non-Christians.

The task of choosing 365 evangelistic texts was in itself a profitable exercise. Where else than the Bible can 365 messages be found which have such an intimate relationship to the needs of men, and which are so applicable in meeting these needs? Nowhere else I am certain. The various religious organizations of non-Christendom in this part of the world are great imitators of the methods of propagating Christianity, but here is something which will defy imitation.

One year has passed since this work was begun and we have started on the second year of daily presentation of the Word. I can unhesitatingly state that it has been an unqualified success. The passersby have come to know of the daily verse, and the daily look habit is being formed by some. Some have their curiosity stirred enough to enter the library and ask the librarian the meaning of the words, and in this way an opportunity has been afforded for personal preaching.

It is the habit in the open air meetings I conduct to speak on the text which is presented for that day, and I have noticed that the attention of the crowds that gather seems to be riveted on the explanation of the text before their eyes.

The company of co-laborers in this particular kind of work has not been large. Two humble Christians of the sweeper class and the librarian have been the most faithful and regular helpers. It has been a peculiar source of satisfaction that I have never had to solicit the attendance of these two unpaid workers. They have come because they loved to come.

One of the men, named Rakha, a humble sweeper, of meagre knowledge, has been an inspiration to me. He saw service in the World War in Mesopotamia and I have learned that he caught the higher vision of service for Christ there. He is em-

phatic from the daily display of verses, but from the time this plan was begun the sales show a noticeable increase.

In the year ending December, 1926, our report shows the following sales: 1 full Bible, 25 New Testaments, 276 Scripture portions. Last year we sold 8 full Bibles, 57 New Testaments and 1309 portions. Some of these books have been assigned to the district missionary and some to the mission hospital, but the greater part have been distributed in connection with the work at the library.

It would be folly to fail to recognize some of the more discouraging features

of the work for they certainly exist. One of the most depressing problems is the apparent apathy of the church in meeting the spiritual needs of these "sweeper" Christians, an apathy which is no doubt not helped by the indifference of these people themselves. Again there is a barrier between the community of professing Christians made up of those who have come from the outcasts, and the professing Christians and inquirers from the Mohammedan and Hindu communities. The solution of this whole problem is baffling to me, but I know that it is not insoluble. I continue seeking to heed the divine

word of encouragement, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

"He that covereth his sins shall not prosper." He may be a man in the pulpit, a priest behind the altar, or a king on the throne—I don't care who he is; he will fail. Man has been trying it for six thousand years. Adam tried it and failed; Moses tried it when he buried the Egyptian, but he failed; David tried it; priests and kings and princes and the best men that ever trod the earth have tried it, but all have failed. "Be sure your sins will find you out." You cannot bury your sins so deep that there will not be a resurrection by and by, if they have not been blotted out by the Son of God. What man has failed to do for six thousand years you and I would best give up trying to do.—D. L. Moody.



A view of a Bazaar meeting in front of the Mission Library which is situated on an excellent site in an important thoroughfare. Above our heads is the board on which appears a daily Bible verse. On this particular day the verse was "Jesus said, I am the way, the truth and the life, no man cometh unto the Father but by me." The three arches of which the one with the board is the center show the confines of the Library. When the picture was taken, the group was engaged in singing a zabur (psalm)

ployed in the most humiliating toil in which a man can be engaged in a land of degradation, but on the evenings of our bazaar preaching he hurries home from his humble task, dons his cleanest garments, and Bible in hand, makes his appearance to assist in sounding forth the Word of the Lord.

The first appearances of this man were greeted with derision and scorn; but he learned to bear ridicule, and now it is no uncommon sight to see an audience composed of many who are his superiors in education and refinement listening to what the sweeper has to say. "You all know who I am," is his common mode of introduction, "I am a sweeper. I can read a little, but am not educated like you people, but"—and here he humbly yet triumphantly, bears testimony to the more than compensating blessings of the gospel.

There has been a marked increase in the sale of the Scriptures from the library, the last year being especially encouraging. This increase is not to be wholly accounted

How Language Enters the Missionary's Message

By John R. Reibe, Chicago, Ill.

JEAN KENYON MACKENZIE reminds us that from time immemorial the languages of pagan Africa have borne the weight of the traditions and folklore of a people without a written record. In their little bush huts tales are told and proverbs pass from hand to hand worn with the handling of generations, but warm with the spirit of a race whose modes of expression are adequate vehicles for their wit and irony, their wistful longing and mockery.

Into this rich speaking gallery comes the missionary and "fixes" accuracy by giving the languages written form. Out of a Babel of sound he must filter an intelligent speech—distinguish separate words and locate them in phrases and sentences. Then these attributes of speech with their mysterious prefixes, suffixes and infixes must be classified grammatically. Finally, with his contribution of Roman letters, the language becomes literary and books are made.

The Marvel of the Unwritten Languages

is that they are so astonishingly accurate and conform so closely to certain grammatical rules. These rules, of course, are not recognized by the natives, and must be discovered and formulated by the missionary before he can begin to write the language consistently. And until he can do so he is not prepared to translate the Scriptures or otherwise prepare a Christian literature.

In addition to this, he must prepare the people to read the printed word when it is ready for distribution. This can only be done by establishing schools, for the printed word is useless to a man unless he can read it. Thus the process of learning a language from the lips of the people and that of teaching it to them in written form go hand in hand, and together are generally the first tasks which fall to the new missionary, and for them he needs great patience and forbearance. He will surely make

Ridiculous Mistakes

and in many cases they will go uncorrected by the natives so that he must be prepared to find out after he has been accustomed to saying a thing a certain way that it does not convey the idea he thought it did. In many cases the natives listen to the most amazing blunders without even the flicker of an eyelash, being outwardly far too respectful to the white man to correct him, and he may only discover his mistake by accident after many days. He may even overhear his boys "taking him off" sometimes when they do not know he is around, and he must not be too sensitive to perceive that the joke is on himself.

A missionary speaking to a group of natives is seeking to convey to them a conception as to the magnitude of an ocean liner. He tells them it is so large it could take in all their possessions—the entire village with huts and granaries; men,

women and children; sheep, goats, cattle and chickens. An elder rises and signals for attention by lifting his staff. He says he feels honored that the man of God should visit his village and give them instruction, but he must confess, he says, his bewilderment over the statement that *one sheep* should ever be found large enough to swallow up an entire village!

Both vowel and consonant sounds which do not occur in English appear in most African languages,* and only a trained ear can detect them and only a trained tongue can produce them. This linguistic peculiarity leads the new missionary into many pitfalls, some amusing and others more serious. For example, in Kikuyu the difference between the words "call" and "strangle" is that of a single vowel not found in the English. One missionary mother habitually told her native servant to go and *strangle* her little daughter when it was time for her to come to dinner. She did not seem to be able to use the word for "call." The mistake is not so amusing when it comes from the lips of an earnest preacher who declares God is *strangling* people because He loves them. When one considers that totally wrong ideas may be conveyed by the misuse of a word, it is easier to understand why results from preaching the gospel often seem to come so slowly.

Spilling the Gravy

Linguistic mistakes are by no means confined to new missionaries. One missionary had spent years amongst a tribe of people and was on the eve of leaving for furlough. Dreading the tearful good-byes of the people who stood about, he urged them not to shed tears, as he thought, by using the word *muthoi* which means *gravy* instead of *methoi* which connotes tears. As the idiomatic word for shedding tears is to spill over, he was actually pleading with them not to *spill the gravy*!

Naturally the missionary meets his greatest difficulties when he undertakes to express spiritual truths in these pagan languages, for he does not find in the vernacular words fitted to adequately express the great ideas of the Bible, such as the love of God, His grace, His mercy, His holiness, etc., therefore early translations are necessarily faulty.

One translation of the New Testament used for many years in Kenya translated the passage, "If one of the members suffer, all the members suffer with it," to read, "If one of the members be *bitten*, let all the members *bite* with it."

In John 3:3 the double affirmative "verily, verily" is used. In a tentative translation the word "verily" was rendered

* The study of phonetics is invaluable to the prospective missionary. It deals with the mechanics of speech and the principles which govern it. It trains the ear to a fine discrimination of sounds and the organs of speech in forming them. A course in this important branch of missionary preparation is given in the Missionary Course of the Moody Bible Institute.

titheru, which in the vernacular means "no joke." Literally, therefore, necessity for the new birth is put down as no joke. How did it come about? If the Mugikuyu agrees with you he is almost certain to express that agreement by saying *titheru*, so that word was used. A later translation employs the more dignified *nigwo*, which may be rendered "of a truth."

At the Foreign Missions Conference at Washington, D. C., in 1925, Rev. E. H. Richards, D.D., formerly a missionary in Portuguese East Africa, explained that some ideas are untranslatable, as, for instance, "Hallowed be thy name." The thought in the word "hallowed" is so sacred words will not convey it. Take the name of God as another example. Among the Zulus it is *Unkulunkulu* (the Great Great). That is a description but not a translation.

"Go Tell That Fox"

There are other words that present obstacles in translation. For instance, "Go tell that fox." There are no foxes in Africa. How does the missionary translate that word? By approximation; he substitutes another animal. The jackal is native to Africa. He is not at all like a fox and he is not a fox; he is not cunning as a fox, but he is twice as mean, and the meanness expressed by the jackal registers the idea and the native understands what is meant.

There is no word for home among the people where Dr. Richards labored. Ask a man where another is to be found and he will say *hangoda kaya*, meaning literally he has gone to his *goto*, the place where like an animal he always goes. There is no hint of a human being there, or a family group, or happiness. There is in existence no other word, so the translator is forced to use *goto*, and in the beginning the idea of home is not there, and he knows it is not there; but when the pagan becomes a Christian, love comes into his language and home commences to register as a mental concept. In the beginning his *goto* was full of polygamy, microbes and misery, but he has scarcely begun to say, "Our Father who art in heaven," before it begins to be transformed into a home. Christianity will do that for a barren and unsanctified language; it will change words of the utmost poverty into the greatest riches.

The Meaning of "Grace"

When Rev. George W. Rhoad was translating the New Testament into Kikamba, he needed a word to express the idea of God's grace. Through a period of months he interviewed scores of natives but without result, and it began to look as if some other word, like kindness or mercy, would have to be used.

One day a Christian boy from another station said with sudden inspiration: "Bwana, I have been thinking about the word you want and I believe I have it,"

(Continued on page 521)

Pagan Names for Christian Festivals

"Winnipeg, April 29, 1928.

Editors, The MOODY MONTHLY:

"As a lover and constant reader of the MOODY MONTHLY I am making bold to write a few lines to you respecting a paragraph on your page of editorial notes in your May issue. Embodied in that paragraph is a letter from Dr. E. A. Bell criticising the name Whitsunday on the ground of the unscripturalness of the name, and appealing for Christians to confine themselves to Bible words when speaking of Bible things. With all of that I heartily agree and I am astonished to find Dr. Bell in that very letter and in his article on Pentecost which appears on another page, making reference to Easter, apparently as synonymous with the resurrection of our Lord.

"The fact is that we have become so accustomed to using pagan terms

in speaking of Christian things that the appeal needs to be reiterated for the disuse of names not to be found in God's Word. I am not overlooking Acts 12:4, where the name Easter occurs in the Authorized Version. But it ought not to be there, and the Revised Version has it corrected.

"Easter (*Astarté*) is the name of a heathen goddess. Why relate that name to a Christian event? I have the same feeling toward the name Christmas. Not only is it incongruous thus to associate our Lord's name with the idolatrous mass, but the very festival itself is purely pagan and I think it cannot be too pleasing to our Lord that to commemorate His birthday a pagan festival connected with sun worship should have been borrowed and re-named.

"The fact is the Scriptures require us to remember Christ's *death*, and we are instructed how. 'My body broken for

you'; the bread in the communion service; and 'my blood shed for you'; the communion cup. Neither the disciples nor the early Christians ever kept His 'birthday.'

"So far as the resurrection is concerned, we commemorate that every 'first day of the week,' which is the rest day of the Christian church because of our Lord having risen from the dead on the first day of the week according to the Scriptures. Every detail of the Easter festival is borrowed straight from paganism: the season of Lent; the hot cross buns; the Easter eggs; the Good Friday sacrifice to the queen of heaven, etc., all come straight from Babylon and figure to this day in pagan religions where the gospel is unknown.

"Yours truly,

"J. Mackie Niven."

A Travesty on an Ordaining Council

Editors, MOODY MONTHLY,
Chicago, Ill.

"I take the liberty of sending the following to your magazine in order that it may shed a little more light on the attitude taken by those who are endeavoring to destroy the faith once delivered to the saints.

"I am supplying a church in this city, and was invited by another church of the same denomination to an ecclesiastical council to determine whether a candidate was fully qualified to be ordained. About nineteen churches were represented to pass judgment on a paper given by the candidate, who spent more than a dozen years in colleges and seminaries to prepare himself for the Christian ministry. He had received his B.D. from Yale, and had been taking post graduate work at Harvard.

"The paper he gave was termed by our local press as 'a full and scholarly statement concerning his religious experience, his motives and preparation for the Christian ministry, and his views of religious doctrines and principles.' After his statement he was questioned at length by the council, which in some ways brought out the *marked change in statement between the older and present days of religious thought.*

A Mess of Hodge-podge

"His paper to my mind was a mess of hodge-podge pagan philosophy, with now and then a bit of Christian phraseology thrown in to make it sound Christian. It could have been given by any devout Hindu or Mohammedan and contained nothing of Christian thought or doctrine. When questioned as to his interpretation of the atonement he replied that 'Jesus' death was merely an act to show us how sincere He was, and to further show us how we might also put sin out of our lives.' Hinduism practically says the same: i.e., 'He shall by

self lift up himself, nor let himself sink; for a man's self has no friend but self, no foe but self.'

"I asked the young man what he would do in the case of a victim of sin in the slums, to which he replied, 'I would apply my knowledge of sociology to such a case.'

"When asked by another how he interpreted the words of Jesus to Nicodemus, 'Ye must be born again,' he became so muddled that the questioner let him off without any clear statement in reply.

"When further questioned as to his conversion to Christ, he replied that he did not recall any experiences such as we term conversion, but that he joined the church at the age of thirteen and there was nothing of the mystical element in his conversion such as experienced by St. Paul, St. Ignatius, and St. Theresa, but that his was rather a natural growth.

"He was dogmatic in his statement in regard to man's condition, and declared emphatically, 'I do not believe that man is lost, and have entered the ministry to show others how they could save themselves.'

"When the time arrived to vote, this so-called Christian council sought to get a unanimous vote by their usual steam-roller methods. I voted against the ordination as did the delegate from my church. Two others said they did not wish to vote, but later, one asked the privilege to change his mind and voted in favor of the candidate.

"I was then labelled a 'black sheep' and partly intimidated by another because I would not consent to ordaining a man into the Christian ministry who had neither a Christian experience, nor an atom of faith, but seemed quite positive that the world did not need a Saviour.

Paul's Charge to the Ephesian Elders

"My object in writing this is not to condemn the man who appeared sincere

in the belief that he wishes to help mankind, and who perhaps is not wholly to blame for the views he holds. I desire only to show up the methods of the modernists in their attempts to undermine the foundations of our Christian faith and substitute in its place a hopeless form of pagan philosophy. The words of Paul in his charge to the church at Ephesus seem timely: 'Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them' (Acts 20:28-30).

"The ordination took place in the evening at the church to which he was to look after the young people and to assist the pastor. The sermon seemed fitting to the occasion and was given in sincerity by the pastor. The ordaining prayer was simple and impressive. But when it came to the charge to the candidate it was a travesty.

"The man who gave the charge tried to appear witty, and in a jocular manner charged the candidate to give the young people what they wanted, and if by chance he should be called to the bed side of any brought up to believe in the old outworn beliefs, he must of course let them die in that way if it gave them any comfort.

"This gives us some idea of what is taking place at councils and ordinations in what they term the 'new day.'

"May God open our eyes to watch, and our mouths to protest at what I can only term a burlesque of the sacred trust and charge given to the church of our Lord and Saviour Jesus Christ.

"James A. Hayes."

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July, 1928

Missionary Department

William H. Hockman

THE CHINESE KALEIDOSCOPE

Our readers who have followed the military campaign in China as reported by the daily press will know that the province of Shantung has recently been the scene of a bloody struggle between the southern or Canton army under the leadership of Chiang Kai Shek, and that of the Manchurian overlord, Chang Tso Lin, who has been occupying and defending the northeast section of China against the inroads of southern Nationalists. Tsi Nan Fu, the capital of Shantung province, situated at the head of the German constructed railway and more recently occupied and controlled by the Japanese, has been the center of operations for several weeks. Dr. Charles Ernst Scott, of the Presbyterian Board, has spent long years of service in this particular province, and has recently been located in Tsi Nan Fu. The following extracts from Dr. Scott's recent writing will give some glimpse into conditions prevailing in that community.

"The condition of our Shantung folk out in the villages is deplorable beyond words. They have been hard hit by drought, locusts and hail (just before the wheat harvest); and all the time there has been an ever new and increasing and unbearable variety of taxes. Bandit armies have ravaged their villages and soldier roughs camped down upon them, almost literally eating them up and actually driving them out of their houses, while they squat there to enjoy their grain and food, to use up their fuel supply, to carry off their bedding and wadded winter clothing, and to tear off for fuel the roof thatching and even the timbering and the wood of doors and windows to burn.

Strange Patriotism

"Nero," as he is called, required about \$450,000.00 (Mex.) a month for his harem. He has collected Sir Robert Hart's famous orchestra of seventy musicians, and has a gubernatorial brass band of seventy pieces, and a Russian chorus of seventy singers. (You see he is partial to the complete and sacred scriptural number seven.) When he is not in Peking begging more money from the Generalissimo for his pressing needs, or at the war front south of our city urging his braves to valiant deeds, on empty stomachs and unpaid wages and wearing summer cotton uniforms, he is

reported to be having lively revels behind the closely guarded gates of his official residence. Among many other bon-mots current regarding this former bandit raised to field marshal, is the following: 'He does not know how to write his own name, how many concubines are in his Yamen, how many soldiers in his army, or how much money in his till.'

"Sixty of our 108 counties report that they are near starvation; many had only ten per cent or less crops. Whole areas in the province are a waste and entire groups of villages deserted, partly because the regions can no longer support the people and partly because the houses have been gutted, looted and burned by the violence of soldiers and bandits.



Three Chinese evangelists who are helping to usher in the New Day in China. From left to right: Rev. C. K. Lee, Mr. Leland Wang, and Rev. Marcus Cheng

"News of frequent outrages visited by the officials upon the people is kept under the lid. A common stunt of the Militarists, especially the so-called Nationalists (southern), is to attempt to divert the thoughts of the long-suffering and helpless folk from their own rascality by yelling about 'the outrages of the imperialistic West' (including the United States).

"From all sides come the reports that the merchants and farmers are becoming convinced that the rival 'armies,' 'generals,' 'governments' and 'parties' in China are alike venal and unpatriotic, enemies of the public weal—hopeless propositions. They groan inwardly, writhe in silence, praying in the interests of stability, for foreign intervention and supervision.

"One of the greatest emigrations of history is now on: in nine months more than a million of Shantungese alone (not to speak of those from other provinces) have traveled to Manchuria, many others dying enroute to this relatively empty and misconceived Chinese Eldorado, to get away from impossible conditions imposed by callous and cruel overlords.

Tender Mercies of the Wicked

"Recently these troops in a section north of my field, not content with robbing the village where quartered, began to rape the women. The village men arose to beat them and drove them out. Then troops, by the thousands, were sent in, surrounded forty villages, used field guns, machine guns, and rifle fire on them, closed in closer as if in a rabbit hunt, systematically butchered the men and the women (after wholesale outrage). Orders from above were to leave only small children—who will freeze or starve to death. Missionaries and Christians were not allowed to gather in the wounded or care for the slain. The whole affair was carried out with thoroughness in the most approved Turkish massacre fashion.

"Everywhere the ordinary soldiers (who are alternately soldiers and robbers, and often both at the same time) know that their Government has no power or no desire to curb their outrages on foreigners. A new stage of what

was long feared has now come to pass. The 'generals' have been accustomed to invite wealthy Chinese to banquets, in order to lock them up and hold them prisoners until they sign for thousands of dollars to the personal account of that general. This fall Wu Pei Fu at one swoop thus got fifty millions in Hankow from the bankers there. Now, in that same city, the Southern Bolshevik Government invited two American business

men in the same way and held them prisoners for an immense sum. The United States consul said he could do nothing. Americans got impatient, organized a rescue party (as the British did for the rescue of officers captured and held prisoners from one of their commercial vessels seized for Chinese troop movement near Wanhhsien) and had almost arrived at the Chinese place of detention when they met the two men, just released. Fortunately, the military authorities having got wind that the rescuers were coming and meant business acted as they did.

"If you who live in America could know how the abolition of extraterritoriality is now working out here in China in the places not seen by the general public, one wonders what would be your feelings.

Special Foreign Rights

"The Germans in the World War lost the right of extraterritoriality by virtue of China being one of the Allies. We have now repeatedly seen how Germans here can be treated, e. g., an engineer in charge of the electric light plant in

Moody Bible Institute Monthly

Tsi Nan Fu. When Yuan Shi Kai was governor of Shantung he asked Admiral Oscar Von Truppel, governor of the German Colony of Kiau Tschau, a good man and able administrator, to send him a man to start a lighting system in Tsi Nan. Schmittarms was sent. He worked faithfully and well, with characteristic German thoroughness. Under many and great difficulties he started and built up the system. He never took a vacation. So invaluable a man was he that during the World War he was unmolested. All foreigners here who knew the work he was doing felt a debt of gratitude to him. In July last, during our great storm, an electric wire was broken, fell on a coolie and killed him. The military authorities went to Schmittarms' home, pulled him out in the middle of the night and by court martial condemned him to be shot before daybreak, as being responsible for electricity killing a Chinese. Faithful servants got out an alarm; the consul appeared on the scene and succeeded in getting the death sentence stayed and Peking to interfere through the legation's protest, so that the sentence was finally commuted to imprisonment and a large fine.

"In Tsingtao recently, a German merchant's auto ran over a Chinese dog. The German was seized, put in prison for three months, and made to cough up a handsome sum. So it goes. When it becomes known by the hordes of soldiers and bandits that the Government will no longer be held to even a seeming of responsibility for outrages on foreigners in the abolition of the right of extrajudiciality—then, 'goodnight!'"

Recent Birthday of Our "Brave Governor"

"He had to have a party of course, so he invited 'the generals' to come. To do so required special trains in their honor as there was a fearful shortage of rolling stock and regular train service had to be suspended in order that the party might arrive in proper style.

"Then of course there had to be a banquet. Fifty thousand dollars would not cover it. In addition they must make merry—Nero would fiddle while Rome burned. The most prominent actor in China was ordered to appear and amuse the elite. He came from Peking, with an entourage of 300 actors and troupers. He also required a special train.

"Not fifteen miles away are many villages whose farmers are eating grain chaff (food ordinarily fed their hogs)

that these things may be. Soldiers, unpaid for nine months, are quartered on them and literally eat and burn them out of house and home. The taxes for this year have been collected six times over, and then some, to make possible this merry making."

Communism Deeply Rooted

Communist propaganda has been systematically carried on throughout the whole of China for nearly ten years by a large and influential group of advocates working through the educational institutions, even effecting organizations in high schools and grade schools. In fact, the whole educational machinery of



General Chang Chih Chiang who declares that Christianity and the Christians are the hope of China.

China was placed at the disposal of Moscow representatives, and effective propagation facilitated in every way possible. The result of this systematic and intensive indoctrination has been most astonishing, for the younger generation have become virtually saturated with communistic ideas and aspirations. While there has been a recent reaction against communistic activities, in which several of the military leaders have taken a very active part, even executing guilty or suspicious individuals by the thousands, it is obviously no more possible to eradicate Communism by lopping off a few thousand heads than to rid our countryside of dandelions by cutting off a few thousand blossoms. Communistic leaven has already so completely destroyed the old social fabric of China as to make all hope of restoration of the former order an impossible dream. A recent letter from Chengtu, the capital of Szechwan, and the third largest city of the realm, refers to communistic activities as follows:

"This last week has seen a flareup in educational and military circles. On Tuesday, at the Provincial First Middle School, the students attacked and killed the principal, afterwards throwing his body into a well in the school grounds. The military took control of the school premises and arrested all the students who could be found. The next night a search was made of all the schools in the city, and other students were arrested. On Thursday fourteen students were shot and there were rumors that as many others were to be shot the next day, but up to the present no further executions have taken place. This tragedy was of course traced to the communists in the student ranks and gave the authorities an opportunity to arrest and deal with individuals already under suspicion.

"Another incident which excited considerable interest was the attack on a young post-master who has been very prominent in political and labor circles. A week ago he presided at a meeting which broke up in disorder and three days later he was seized and paraded through the streets in mean clothing and made to kneel before the Sun Yat Sen monument in the center of the main street of the city. He was rather badly knocked about, and retired to a mission hospital to recuperate. The general feeling at present is that the authorities have succeeded in putting fear into the hearts of those who would like to create disturbances; many students are reported to have left for home, no doubt anticipating that Chengtu would be an unhealthy place for them.

"Reports from the country round about indicate that communist organizations are very busy in certain sections and are doing what they can to stir up anti-Christian sentiment. In other places the military are taking over mission property on the plea that it is needed for educational or other purposes."

Rays of Hope

We are glad to give wide publicity to news of brighter character telling of the working of God's Spirit in the midst of all this trouble and turmoil. Our readers will rejoice in all the good things related in a recent letter from Mr. George T. B. Davis, from which we quote as follows:

"For months the prayers of God's chil-

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dren in many lands have been focussed upon China, and the present war against Bolshevism by the military leaders constitutes one of the most remarkable answers to prayer in modern times. Now let us pray that those in authority may realize that the Lord Jesus Christ and the Word of God are the only hope of China.

"Another encouraging sign of the new era lies in the fact that the seeming menace of fiery persecution has racked but not wrecked the church in China. It has purged and purified the true and

faithful followers of Christ, and has prepared the way for a great outpouring of the Spirit of God. In some cases the churches have grown and increased even while passing through the fiery furnace of persecution. Mr. K. Wiesinger, a China Inland missionary from Hunan, writes: 'We had to go through a very fierce persecution. Our mission compound was attacked by a Bolshevik anti-foreign and anti-Christian mob of about 3,000 for more than three hours, but we were not delivered into their hands. Our dear Master saved us in a wonderful way.'

"At one of our outstations the persecution was especially fierce. The evangelist was paraded through the streets, beaten and imprisoned. The chapel was badly damaged and sealed. Bibles, hymn books and tracts were taken out and publicly burned. But praise the Lord, the Devil could not destroy the faith in men's hearts.

"When I was there a few days ago we had crowded meetings. The people stood inside and outside the chapel and on the street. Amongst them were many of the former persecutors. They listened, and not a few accepted Jesus Christ as their Saviour. We have conditions like this throughout the whole district."

Spiritual Hunger

"Still another augury of the new day is seen in the widespread dissatisfaction with intellectual sermons and social service, and a turning back to the simple preaching of the Cross as the only thing that will satisfy the soul and lead sinners into the light. A group of Chinese pastors and evangelists have returned to Shanghai after a tour of several weeks in South China. The report of the leader of the party, Mr. C. K. Lee, is as stimulating as an ocean breeze. He tells how both pastors and people are turning away from the husks of subterfuge, and are hungry for the old gospel. Mr. Lee has a vision of sending flaming evangelists throughout the length and breadth of China to preach Christ and Him crucified.

"Another sign of the new era is the readiness of the people to hear the gospel message. One of the evangelists whom God has most largely used in China in recent years is Mr. Leland Wang. He was converted while serving in the Chinese navy. Later he resigned from the navy to devote his entire time to preaching Christ. He is saturated with the Word of God. He reads thirteen chapters in the Bible daily. Recently in Hongkong, the largest theater in the city was crowded, with hundreds standing, to hear him preach the old gospel of salvation through the blood of Christ. Mr. Wang and his associates have used thousands of the pocket Testaments. Recently he sent in a request for 2,000 more copies for use in evangelistic meetings in Foochow, his home city.

"Yet another hopeful sign is the spiritual quickening that is coming to some of the mission schools in China. Rev. Marcus Cheng, who was formerly chaplain general of Marshal Feng's army,

has been conducting meetings in schools in and near Shanghai with encouraging results, both in attendance and in the interest manifested. In one or more schools daily prayer meetings have been started by the students themselves.

China's Only Hope

"Another auspicious event is the bold testimony for Christ given by General Chang, Marshal Feng's representative in the Nanking Government. He unflinchingly proclaims the gospel to high and low and rich and poor. In an address to Shanghai bankers a few months ago, he told them that Christianity and the Christians are the hope of China. General Chang loves the Word of God so much that he has purchased thousands of Bibles and Testaments for distribution.

"In spite of all the missionary effort in China for decades past, many people believe that probably three hundred million people in this land have never yet clearly heard the gospel message. It has been laid upon the hearts of Mr. and Mrs. Alex R. Saunders, of the China Inland Mission, that a great forward movement should be inaugurated to preach 'the gospel to every creature in China.' Mr. Saunders says: 'In apostolic days was it not in a time of great affliction that the spread of the gospel went forward? May not God's time for a great forward movement in China have arrived? "To every creature," is our Lord's command, and at least three hundred million in China have not heard. It may yet be possible for every creature in China to have at least one opportunity to hear the good news before our Lord comes. Shall it be given them? Already God is setting His seal upon the effort. Before we left America a friend told us he wished to see a movement of "the gospel to every creature in China" carried out. He is prepared to finance a scheme to give the gospel to every creature in one county—why not in all the two thousand counties of China?"

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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

OUR FLAG

During the war the owner of a Pennsylvania worsted mill decided to find out how many different nationalities had had a share in the making of the large American flags he was shipping from the mill day after day. Here is the result of his investigation. The flags were made from the wool of American sheep. The wool (or later the flag) was sorted by an American, carded by an Italian, spun by a Swede, warped by a German, dressed by an Englishman, drawn in by a Scotchman, woven by a Belgian, inspected by a Frenchman, scoured by an Albanian, dyed by a Turk, pressed by a Polander, examined by an Irishman.

There is the American flag of today, and there is the American community of today. All these races are trying to live together and build together the America of tomorrow in which their children will inevitably find a common destiny. Somehow or other we must teach the members of these different races, these different colors, these different creeds to live together as friends and Americans all.—*Facts*.

A CANNED BUILDING FUND

The Calvary Baptist Church, of Miami, which was terribly wrecked during the great storm that swept over southern Florida, like other churches that were devastated at that time, experienced considerable difficulty in being rebuilt, since the homes and business of its members suffered a similar fate. However, the pastor devised a plan for meeting this emergency which has proved quite successful. A large tin can was designed for this particular purpose, and at each service it is set upon the table while the congregation rises and sings a hymn of praise to God during which any person who has a contribution is requested to come forward and deposit it. Several years have passed since the Florida catastrophe and the contents of the building fund have grown steadily, and there is now assurance that at an early date enough will have been collected through this unique method for completely repairing the church.

UNPATRIOTIC INTELLIGENTSIA

A favorite indoor and outdoor sport of the intelligentsia today is taking pot shots at patriotism. They seek to impale the patriot on the poniard of their facile tongues. Their stilted ebullitions cul-

minate in demands that the word be abolished or a new definition provided.

They number in their clan those college professors and presidents who pat themselves on their backs for their "liberal" views; who relish and invite the appellation, "radical"; who are ready to debate the wisdom of the colonists of 1776 in fighting to establish the United States, and who assail the R. O. T. C. as a military gesture of swashbuckling.

They include the editors, writers, preachers, politicians and pacifists to whom



The can that was used to rebuild a church

America is always wrong in her international affairs.

They are prominently identified with the organizations that are distilling and distributing the anti-American propaganda which is diabolically aimed at brewing discontent at home and disrepute abroad.

These are the gentry that scoff at the flag, deride patriotism as passé, and clamorously shout "Professional Patriots" at Americans who expose them.

Our country's need today calls not for abolition or new definition of the terms "patriot" and "patriotism," but for an active and more pertinent use of them. Let such a resolve from each of our millions of loyal citizens swell into a glorious crescendo as the answer and the rebuke to these self-constituted prophets who would have us turn our backs on our flag

to follow after their strange gods!—*Better America Federation Bulletin*.

LEAGUE PROPAGANDA IN TEXT-BOOKS

There has been a great deal of controversy about alleged propaganda in school books. Some have even denied that it has existed, and have ridiculed the charges without going to the trouble to investigate them.

Below is an excerpt taken from a textbook used in some schools in the United States. Its title is *The New Europe*, and it was written by Nellie B. Allen. The excerpt, on pages 175 and 176 of the book, follows:

"The war changed many of these conditions. New nations, people happy in a new freedom and new boundary lines drawn by a higher law than greed and selfishness were some of the results. To stand over all the nations—the weak, the fearful, the ambitious, the greedy, the selfish—there was planned the greatest organization the world has ever yet known, the League of Nations, powerful, just, far-seeing, ready to defend the right, to repress the wrong, and to see that law and order, justice and mercy prevail through the world."

It will not be denied that any school textbook on modern Europe ought to contain an account of the founding and development of the League of Nations. But such an account should be impartial and unbiased. It ought to give the arguments on both sides of the question, and especially to give the reasons why the United States refused to associate itself with the supergovernment.

The bald statement that the League possesses all of the qualities and purposes recounted by Miss Allen in her book on *The New Europe* is propaganda in its purest state.—*National Republic*.

THE NEW VALLEY FORGE STAMP

The one hundred fiftieth anniversary of the encampment of the Continental army at Valley Forge will be commemorated by a special stamp issue. The stamp will be of the two-cent denomination, printed in red, and will picture Washington kneeling in prayer. Fifty million of these special stamps are to be printed, and will first be offered for sale at the post offices in the vicinity of Valley Forge.

RELIGIOUS BELIEFS OF CHICAGO PASTORS

A cross section of the religious beliefs of Chicago ministers was recently made public in *Chicago Federation Bulletin*. The report was based upon the replies of 436 ministers.

Wide diversity of opinion was evident in the answers to the bulk of the questions. Sixty-one per cent believed that "the idea of evolution is consistent with the belief in God." Six per cent answered that they

were uncertain. The remainder believed that the two ideas were inconsistent.

"Based on the entire list of questions the Lutherans are strictly the most conservative, and the Congregationalists the least conservative of the twenty denominations represented," the report states. "The Evangelical group probably come second in conservatism, and are followed by the Episcopalians, with the Presbyterians and the Baptists even competitors for the next place. The Methodists come next after the Congregationalists in liberalism."—*Chicago Tribune*.

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ANNUAL REPORT OF THE GREAT COMMISSION PRAYER LEAGUE

In the eighteenth annual report of the Great Commission Prayer League of Chicago it was revealed that the league had distributed 47,412 letters, 44,692 prayer bulletins, and 12,129 packages of tracts, Gospels, magazines, etc., aggregating nearly one million copies. These were mailed to all parts of the world, but principally to the United States, Canada and Great Britain. The number of letters received containing requests for prayer, reports of answered prayer, requests for leaflets and for spiritual counsel and help were 15,085.

The financial part of the report shows that the receipts for the year amounted to \$13,910.30, while the expenditures for postage, printing, salaries, supplies, etc.,

totaled, \$13,884.23. The expense of maintaining the work of the league is not met by solicitation, but rather by intercession, and the work is carried on from year to year in confidence that the Heavenly Father will prompt His children to give in love.

A BUNYAN TERCENTENARY FUND

The American Tract Society recently held its one hundred and third annual meeting at the Astor Hotel, New York. All the present officers of the society were re-elected for the ensuing year. The afternoon meeting was followed in the evening by a Bunyan Tercentenary dinner, which had for its object a drive for a fifty thousand dollar fund to reprint Bunyan's books in English and *Pilgrim's Progress* in many of the languages in which the Bible is now presented.

REACHING CANADIAN CHILDREN IN REMOTE DISTRICTS

The first annual report of the Canadian Sunday School Mission shows that fifteen new schools have been established, and four others previously organized have come under the direction of the mission. In addition, work was done in nine other country communities in which schools can be started with some further effort. A number of adults were led to Christ, but the work has been especially fruitful among adolescents. From this group of earnest country converts as many as twenty-five have decided to enter Bible schools next fall to prepare for definite work at home or in the foreign field if the Lord so leads.

The mission not only organizes and supervises Sunday-schools, but a very important part of its work is the Bible memory contest for public school children too remote to attend any church or Sunday-school. Prizes, chiefly the Bible, Testaments, and religious story books, are offered to those who memorize a specified number of designated Bible verses. Early in the school year invitations were sent out to more than 1,800 country school teachers to enroll as many of their pupils as desired voluntarily to enter this contest, and there are now more than 3,742 children learning from ten to five hundred verses. Gifts for this work may be sent to Rev. J. Mackie Niven, 184 Alexander Ave., Winnipeg, Man., Canada.

THE TOURIST SEASON

There are few churches that have remained unaffected by the changes wrought by the increasing prevalence of the automobile, particularly during the warmer months of the year when the touring fever begins to spread. Church attendance suffers appreciably. Sunday-school teachers and church officials begin to mar their records by occasional absences as soon as the spring weather sets in.

Churches are recognizing the problem of the touring season and are seeking in various ways to solve it. There is, however, a tendency to yield too much to the demands of a pleasure-mad age and to make concessions which help to breed a spirit of

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carelessness regarding the use of the means of grace. When a church closes entirely for a number of weeks and months as a concession to the wandering tendencies of its people, it has taken a dangerous step backward and has yielded ground to influences that are derogatory to the church's health and prestige. It sows the seeds of spiritual carelessness even in the hearts of those who remain in the city and who would have attended the services had the church been open. A closed church is a declaration to the world: "We have given up the battle for the time being. We shall resume the fight when you have relaxed your grip upon our people."

In a measure the same holds good regarding a closed Sunday-school. It is perhaps inevitable that the attendance drops to fifty per cent or less of the winter attendance and that it is impossible to keep the school functioning normally. Teachers are absent. Some classes are almost depleted. But we hold that no Sunday-school should close its doors during the summer months. The moral effect on the children alone is disastrous. It naturally breeds the idea that the church is expected to cease functioning during the summertime and all religious obligations can be laid aside. In some way the school should be kept going. Classes can be thrown together. A sufficient number of teachers can be persuaded to be on hand and enough children will be on hand to make the effort worth while.

As soon as the church begins to make concessions it weakens its position and encourages the spirit of worldliness, which, God knows, need no encouragement.—*American Lutheran*.

THE LONDON-CAIRO RAILROAD

The world is becoming smaller every day. Now a regular train service between London and Cairo has been inaugurated. This train will pass directly through Palestine. With the exception of ferry crossings at the Bosphorus between Europe and Asia and a six-hours motor car journey in Syria, the whole journey from Calais to Cairo will be made in luxurious sleeping coaches. The route will be through England, France, Switzerland, Italy, Jugo-Slavia, Bulgaria, Turkey, Syria, Palestine and Egypt. A railway line is being built from Tripoli to Haifa which will replace the six-hours motor journey now necessary.—*Watchman-Examiner*.

THE FARMER AND THE CHURCH

Religion plays an important part in the dairy industry in McHenry County, Ill., the Chicago Church Federation discovered in two years' survey.

Of the 200 farmers, 180 either preferred or were church members. The remaining twenty had no preference. Fifty-six per cent were either "strong" or "moderate" in their indorsement of the churches; 36 per cent were "weak," and small per cents were either neutral or opposed. Fifty-three per cent listened to radio church services.

Over half the farmers interviewed were neglected by the ministers, 51 per cent receiving no ministerial calls during the year. But a church was regarded as a necessity

by 88 farmers who felt it their duty to support a church, 86 who felt the need of a church, 68 who believed a church necessary to their soul's salvation, and fifteen who believed they should set an example to others.—*Chicago Tribune*.

The reason that some people's prayers go no higher than their head is because they have some unconfessed sin in their lives. You may pray and weep and pray and weep, but it will do no good. First confess to the one you have wronged, then go to God and see how quickly He will hear you.—D. L. Moody.

HOW LANGUAGES ENTER THE MISSIONARY'S MESSAGE

(Continued from page 513)

and then in the graphic language which is native to the African he described the hardships of a great famine. He spoke of the failure of the rains and the burning tropical sun which scorched the ground and dried up the crops; the death by starvation of the cattle, sheep and goats, and finally the mortality of a great number of people through hunger. Then he pictured the day when the clouds began to gather and the refreshing rains began to fall. In a few days, he said, the whole creation was revived and all nature was filled with new hope and budding life, "and this wonderful outpouring of God's blessing, this over-flowing of God's goodness, we call *Mumo wa Ngai*! Is this the

word you are looking for?" It was indeed, and since then that phrase has passed into the speech of the people as a necessary adjunct of the vocabulary of the native Christian church.

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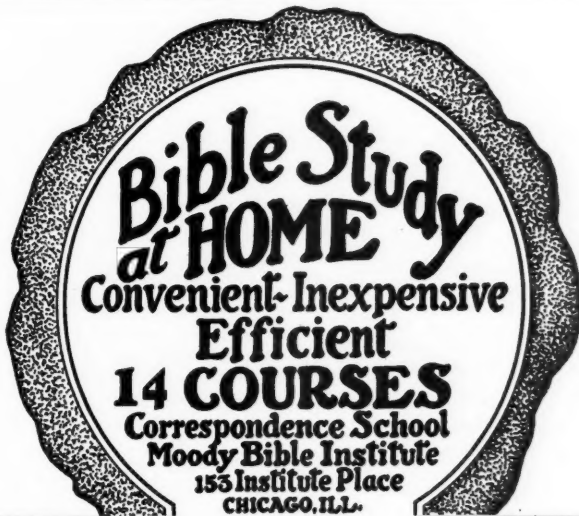
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WHAT A HORSE TAUGHT HIS RIDER

A young man who had just purchased a fine, young horse, was cautioned by the seller about handling it properly. "He is a spirited creature," the former owner said, "and inclined to be fractious now and then, but with proper care will make a fine mount for you." "What that horse needs is to learn that he has a master who will not put up with any foolishness," the young man declared, beginning to rain blows on the horse. A few minutes later he found himself being dragged along the pike. "I thought the horse was beating me," he said, when he regained consciousness. "He was beating you at your own game," was the reply.—Mattie M. Boteler.

NEW DECOYS NEEDED

A scientific journal lately contained a cut and description of a new and improved mechanical decoy, just patented, for the enticing of birds and fowl into the neighborhood of the hunter bent on their destruction. It seems that the old-fashioned rude decoys are not adequate to the purpose desired, so now an inventor has brought out a decoy which, when the fowler pulls a cord, will rise and flop its wings and then fall back again, in life-like fashion. The evil one likewise feels the need of improving his decoys as time goes by. The crude, coarse baits used in the age of the apostles for entrapping rough Romans will not work with cultured classes today. Indeed, the adversary of souls has perfected some devices within the last generation or two which, were it not for the circumventing grace of God, would be enough to deceive and ensnare the very elect (Matt. 24:24).—Zion's Herald.

TOO CHEAP?

A collier came to me at the close of one of my services and said: "I would give anything to believe that God would forgive my sins, but I can not believe that He will forgive them if I just turn to Him. It is too cheap." I looked at him, and said: "My dear friend, have you been working today?" "Yes, I was down in the pit." "How did you get out of the pit?" "The way I usually do—I got into the cage and was pulled to the top." "How much did you pay to come out of the pit?" "Pay? Of course I didn't pay anything!" "Were you not afraid to trust yourself in that cage? Was it not too cheap?" "Oh, no," he said, "it was cheap for me, but it cost the company a lot of money to sink that shaft." And without another word the truth of that admission broke upon him, and he saw if he could have salvation "without money and without price," it had cost the Infinite God a great price to sink that shaft and rescue lost men.—G. Campbell Morgan.

A KINGLY GIFT

A king who wished to express his affection for a private soldier of his army gave him a richly jeweled cup, his own cup. The soldier, stepping forth to receive the gift, exclaimed shamefacedly, "This is too great a gift for me to receive." "It is not too great for me to give," the king replied. *So Christ offers us this infinite gift of the Holy Spirit to regenerate and fill our hearts and to abide with us. Think then how much He must have cared that we receive!*—J. W. Ham.

ONLY THE LENGTH OF A GANGWAY

"Have I accepted Jesus Christ as my Saviour?" You can do it where you sit, and as you are.

There was a lady talking to the captain of a British ship in New York harbor. They were going to sail for Liverpool. She said, "I have a difficulty about my slave maid here with me on the steamer, because I understand they do not have any slaves in England."

"No. Where is your maid?"

"She is over there, on the deck."

"Ah! madam, you are late. That maid on the wharf at New York was your slave; but the deck of a British ship is the same as British soil, and she is free now."

The length of a gangway made all the difference between slavery and freedom.

Out of slavery into Christ. Will you do it?—Henry Montgomery.

"HE SET MY FOOT UPON A ROCK"

(Ps. 40:2)

I remember at Stonehaven, when I was minister there, I was swimming out in the clear, cool bay, when the water got suddenly choppy, and my strength seemed suddenly to go from me. You that are swimmers know the sensation. Exhausted, the waves flapping on your face in repeated blows as if to stun you, and beat you back to the current that was ready to seize you. No one in sight. Wearily on and on; but you know you are making little or no progress, and the feet and body go deeper in the water. You cannot swim any longer; you have lost the power of prostration and progression, and you are now erect and merely paddling with your hands.

I had almost given up, when suddenly there came to my foot the sensation of solidity amid the waves. Oh, what I felt as I stood there to recover breath, rescued from death! How solid the rock felt! How I thanked God that the rock had just been placed out in the bay for me, and that He had taken my sinking feet and fixed them there. *That is the nearest that I can give to the sensation of the soul when Christ lays hold of you, saves you, and sets your feet on the Rock of Ages.*—John Robertson.

IMPURITY SPOILS USEFULNESS

While crossing the Pacific Ocean in the oil-burning steamship *Niagara* all were surprised one morning when we felt the throb of the great engines slow down and then stop. Soon the huge vessel ceased to plough its way through the waves and was drifting with the current and wind. Passengers began to ask the reason for the delay. All were anxious to know if anything serious had happened. At length word came from the engine-room to the effect that water had leaked into the oil-tanks and must be removed before we could proceed.

When sin is allowed to enter and spoil the purity of our lives we cease to be useful and God is forced to lay us aside until the impurity is removed.—A. D. Hill.

A MODERN PARABLE

At the assembly meetings in Winona Lake, Ind., a Methodist bishop from the South, gave the following original parable: "Eggs were placed under a hen. After a time when the shells began to get thin, the inhabitant of one, who happened to be an agnostic, said to his neighbor, who was a Christian philosopher: 'I observe that I am developing legs and wings and feathers and a bill. Instinct tells me that I am destined for a different and a larger life. Reason and experience say, No. I shall follow the teachings of reason and experience and will not peck my shell.' The Christian philosopher said: 'I have observed the same of myself; but I shall follow the promptings of instinct and peck my shell.' *After a time the housewife came to look at the eggs and found all hatched but one. She broke it open to see what was the matter, and before her lay the corpse of an agnostic.*"—The Advance.

THE REASON FOR TOIL, TEMPTATION AND TRIAL

As a boy I was interested in the study of butterflies. One day I found a "jug-handle," the chrysalis of the so-called tobacco moth, one of the most beautiful of insects. Taking it home I preserved it with care, anticipating its opening. At last my watch was rewarded. The miller was struggling to escape. How it toiled and worked, writhing to and fro! Fearing that the air of the house had hardened the shell I assisted the insect in his efforts. As he struggled I opened the chrysalis, until in a fraction of the time he had needed to do the work himself he was free. Alas! there was no beauty of coloring, no strength of limb and after a few feeble flutters he ceased to move.

The disappointment was great. Why had he died? Years after I learned that the struggles to escape from the shell were wisely ordered of God. All the labor was necessary to send the juices circulating through the body, to strengthen the legs and to bring out the beautiful colors. The help given was mistaken kindness.

So with our lives. *Toil, struggle, temptation and trial are necessary that God's children may be fashioned in the likeness of Him who "though he were a Son, yet learned obedience through the things he suffered."*—Jesse F. Forbes.

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago.—Editors.

THE VIRGIN BIRTH

S. A. C., Grand Rapids, Mich.

Question: If the fulfilment of Isaiah 8:4 was near, how then could the fulfilment of 7:15, 16, similar construction, be remote?

Answer: Verse 16 indicates a near fulfilment of the prophecy. A literal fulfilment occurred two years later, when both Syria and Assyria were bereft of their kings. But surely the child born at that time could not have been "Immanuel." The prophecy of Isaiah 7:14 must be interpreted in the light of 9:6, 7; and this is done by the inspired apostle (Matt. 1:23). The fulfilment mentioned in Isaiah 7:15, 16, was merely temporary and typical—a foreshadowing of the coming Messiah.

SON OF MAN

D. H. U., Freeman, S. Dak.

Question: Does "man" in Psalm 8:4, and "Son of Man" in the same verse, have the same meaning? Is the same true also in Hebrews 2:6?

Answer: Practically the same. "Son of Man" may have special reference to the mortality and frailty of man. The wonder is that such a being should be given dominion over other created things. The fulfilment of God's purpose culminated in the Son of Man; "the second man is the Lord from heaven" (1 Cor. 15:47).

THE RESTRAINING POWER

H. A. S., Tahoka, Tex.

Questions: (1) Will you kindly explain 2 Thessalonians 2:7, especially the latter part? (2) Also please explain Romans 8:11. When does this quickening take place?

Answers: (1) A better translation is "only until he that restraineth be taken out of the way." This restraining one is thought by some to be the Holy Spirit working through the Church. The rapture of the Church will assuredly be the occasion for a mighty outburst of evil, headed up by the Antichrist. But the question arises, if this be the explanation of the restraining power, why should Paul speak so cautiously and enigmatically? This attitude of Paul has led others to believe that the restraining power is the Roman Empire which Paul deemed it not wise to attack. In Paul's day when this power was supreme, the Antichrist, or "lawless one," could not in his worst form make himself known. But at the end of the age, when the ten kings of the Roman Empire give their authority to the Beast, and so withdraw the restraining influence of the empire, the "lawless one" will be fully manifested. (2) It seems to us that this quickening refers to the present time.

HOW LONG UPON THE CROSS?

F. S. S., Florence, Ala.

Question: How long did Jesus remain upon the cross?

Answer: He was crucified at nine o'clock in the morning (Mark 15:25), and died at three in the afternoon (Mark 15:33, 37). The body apparently was not left upon the cross much longer, for the burial had to be over before six o'clock because the next day was the Sabbath, which began at "even" (Mark 15:42) of the preceding day.

SUPREMACY OF ISRAEL

J. K. K., Grand Rapids, Mich.

Question: Were the Jews warranted in their belief that Christ would deliver them from the Roman yoke?

Answer: If you will look at Luke 24:21 you will find that such was their expectation. The same expectation was voiced by Zacharias when he was filled with the Holy Spirit (Luke 1:68). This was also in line with the prophecy spoken by the angel Gabriel to Mary (2:32, 33). Even after Christ's resurrection His disciples still clung to that hope (Acts 1:6). Nor can we wonder, when we recall the many prophecies in the Old Testament. From the very beginning of their national existence the Israelites were promised headship over the nations (Exod. 19:5, 6; Deut. 28:7-13). Moreover, the Messianic Psalms and all the Prophets depicted the time when He should reign over all nations, these very nations enjoying the prosperity and blessing of God when the Messiah should be their Redeemer and King.

DEALING WITH BOYS

W. W. D., Minneapolis, Minn.

Question: I have a class of fifty-two boys, some of whom are in the high school, who regard with suspicion and doubt many things in the Bible. Some hold in disdain the inspiration and authority of the Bible. What is the best way to deal with them?

Answer: It always is best to meet their problems and objections and questions fairly and squarely. Answer, but do not argue. But another way is still better and far more necessary for the teacher to do, and this is to get them saved. Tell them, for example, never to mind about the sins of Solomon, but to look to their own sins. Show them the nature of sin and its destructive results and consequences. Then point them to Jesus Christ upon the Cross, dying in their stead. After you get them saved you will not be troubled by their questions. A personal experience of salvation usually sweeps away all doubts about God and the Bible.

CHRIST AS A FAILURE?

W. O. L., Kettlersville, O.

Question: Was it possible for Christ to have failed in His work while here upon the earth?

Answer: "Is anything too hard for God?" The work of redemption was planned "from the foundation of the world" (Rev. 13:8). Is God unable to carry out His purposes? If in His infinite wisdom and foreknowledge God had foreseen that Christ's work for men would fail, would He have undertaken it? Remember, too, that the Father and the Holy Spirit co-operated with Christ in the performance of this work. Could the Triune God fail? In Christ "dwelleth all the fulness of the Godhead bodily" (Col. 2:9). Could such a One fail?

MILITARY SERVICE

K. J. H., Charlotte, Mich.

Questions: (1) If a person be drafted for military service, should he obey? (2) What is the teaching of Matthew 5:29, 30? (3) Of James 5:19, 20?

Answers: (1) Why wait to be drafted? If the cause is just, why not volunteer? To condemn war indiscriminately is to condemn God, for war has sometimes been His method of dealing with nations. (2) Instead of "offend," translate "cause to stumble." If a member of the body is an instrument of sin, it is more profitable to lose it than to cause the destruction of the entire body. But better still, the eye or the hand should be made an instrument of righteousness. Self-mutilation is not the remedy for sin. (3) "Convert," in the sense of turning him around and bringing him into fellowship with Christ. Thus the sinning one will be saved from death, and his sins shall be "covered," that is, forgiven.

IMITATION OR FAITH?

A. G. B. L., Makkovik, Labrador.

Question: What is the best answer to give to those who, like the International Grenfell Association, over-estimate the value of philanthropic work against faith in Christ? Is not imitation of Christ's example merely a substitute for faith in Him as Saviour, so far as salvation is concerned?

Answer: Christ's example of doing good to others is a good example to follow, but there is no salvation in so doing. It is all very well to minister to the physical, intellectual, and social

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needs of men, but their greatest needs are spiritual. They are lost, and need to be saved. Hence to present Christ as Saviour should come first. The mere imitation of His good deeds may totally obscure His Cross: The greatest problem in the world is the sin problem, and

only Christ can take care of this. We cannot have His joy and peace and fullness of blessing until after He has blotted out our sins and we have been reconciled to Him. Only then can men walk with Him, have fellowship, and do His bidding.

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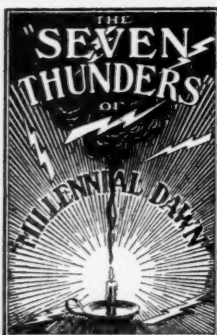
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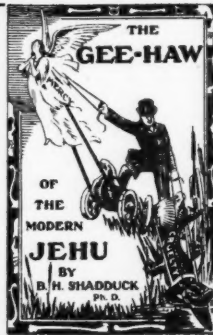
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CASTING LOTS

H. E. R., Detroit, Mich.

Question: Should the lot be used by the Christian for deciding life's problems?

Answer: We quote the following answer which is soon to appear in the forth-coming book, *Bible Problems Fairly Met*: "The lot was a means employed among the ancients for impartial deciding of matters. It was used upon important occasions among the Israelites (Num. 26:55; Lev. 16:8; Josh. 7:14, 18). The manner of casting the lot is not definitely known. The choice of an apostle to succeed Judas was decided by casting lots (Acts 1:26); but this instance, although recorded in the New Testament, really belongs to Old Testament times, occurring before the outpouring of the Holy Spirit. Since He has come, He is to be our guide, through the use of prayer and the Scriptures, instead of the lot." In seeking guidance in the practical problems of life, neither should we ignore the advice of spiritually minded elders and the providences of life.

STAR BIRTHDAYS

W. H. T., Kittanning, Pa.

Question: Does the position of stars and planets determine the best time for a baby to be born, as taught by the astrologer Evangeline Adams?

Answer: We have read Miss Adams' article, but do not find it convincing. Her "New Natology" is simply a modern revival of old pagan beliefs and practices. "Horoscopes" have a mystical attraction only for those who are unacquainted with the attitude of God towards such unscientific and unscriptural methods of trying to determine and regulate our future. At the very beginning of their national life, the Israelites were warned against all forms of divination (Deut. 18:9-15). The Babylonian astrologers were "diviners of the heavens, star-gazers, monthly prognosticators," upon whom God pronounced judgment (Isa. 47:13, 14). How can heavenly bodies, or the spirits supposed to reside in them, control the fortunes of an individual upon this earth? Such beliefs are unscientific and absurd. God, who made the heavens, also "maketh diviners mad, turning their knowledge into foolishness" (Isa. 44:25). How can the position of distant stars at the time of one's birth determine his character and his fortune? God said to His people, "Learn not the ways of the nations, and be not dismayed at the signs of heaven" (Jer. 10:2). The Christian has a far more powerful Guide and Protector than they who trust their fate to the stars. The will of God may be far more certainly revealed to us through His Son, who is the Way, the Truth, and the Life. The only revelation we need is that contained in the Holy Scriptures.

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July 8

Saul and Stephen

Acts 22:3, 4, 19, 20; 26:4, 5, 9-11; 7:54-8:3

Golden Text: Be thou faithful unto death and I will give thee a crown of life.—Revelation 2:10.

I. Saul's Training (22:3, 4; 25:4, 5, 9-11).

1. Taught to Love His Own Nation (v. 3).

He declared, "I am a Jew." Saul was a strict Pharisee. The Pharisees were the nationalists of their day. Being a strict Pharisee he was therefore a patriot. Those who are intelligently loyal to their own nation can most effectively help others. Many of the internationalists of our day are of little value to their own country and still less to others.

2. Taught to Love God's Law (v. 3).

"Taught according to the perfect manner of the law of the fathers." Love for the Bible is a valuable asset in life. One may misinterpret it and dangerously misapply it, but if he has love in his heart for it there is hope of getting into right relationship to it. To be destitute of love and reverence for God's Word is to be out on life's ocean without chart or compass.

3. He Was Zealous toward God (v. 3).

His heart and soul went out toward God with great enthusiasm. The root meaning of the word "zealous" means "to boil." It means a passion for God and His work. It was zeal for God that made Saul think of and plan for his work. Zeal without knowledge is better than no zeal at all. This zeal for God expressed itself in persecution of the Christians whom he regarded as doing that which was contrary to God's law and purpose. He spared neither age nor sex, even to imprisonment and death (Acts 22:4).

II. Saul Hears the Voice of Jesus (22:9, 10).

It was while on his way to Damascus with authority to arrest and imprison Christ's disciples that he heard a voice from heaven saying, "Why persecutest thou me?" It was this sight of the living Christ that wrought the change in Saul.

III. Saul Thoroughly Conscientious (26:9, 10).

In his conscientiousness he opposed Jesus, for he regarded Him as an impostor. Saul is to be commended in that he responded to his conscience, but he is condemned for his attitude toward Jesus. There was overwhelming evidence that Jesus was God's Son and had come in fulfillment of the Scriptures. The resurrection of Christ was such an outstanding miracle, a proof of the deity of Christ, that there was no room left for doubt. Perhaps his prejudice kept him from making an investigation. He was to be blamed for his ignorance. Conscience is the law of life for every man, but it needs to be

regulated by God's Word. A man may be conscientious and wrong, but he cannot be conscientiously wrong.

IV. Stephen's History (6:1-15).

In order to understand the significance of Stephen's martyrdom, a synthetic view should be obtained of his life.

1. Chosen as a Deacon (6:1-7).

He was one of the seven men appointed to look after the temporalities of the church. The occasion for his appointment was the dissension which arose over the distribution of the benevolences of the church. A division in the newly formed church was afforded by the appointment of men of good report full of wisdom and the Holy Ghost to look after that work.

2. Why Stephen Was Opposed (6:8-15).

In his work of charity he testified of Jesus Christ and by the Holy Spirit wrought miracles. These mighty deeds aroused the people. The following features characterized him.

(1) Wisdom.

He was a man of common sense.

(2) Grace.

He had a beautiful character.

(3) Power.

He had the ability to do wonders and great signs and spake the truth effectively. The men who opposed him were not able to withstand the wisdom and the spirit by which he spake. Not being able to withstand him, they arrested and brought him before the great council. Even here they could not silence him by argument, so they decided to do it by violence. This is ever the method of wicked men. When their hearts are set against the truth, the testimony of Spirit-filled men only exasperates them. They accused him of blasphemy and employed false witnesses to testify that he had made an attack upon the Temple. They hired men to swear falsely against him.

V. Stephen's Martyrdom (7:54-60).

Stephen made a magnificent defense before the council. This he did by tracing the history of Israel from the call of Abraham to the crucifixion of Christ. His aim was to show that God has never been localized and that the Temple was but a small part of God's plan. He did not speak against the Temple, but showed that God did not in the full sense dwell in it at any time. This he proved from Scripture (Isa. 61:1, 2; 1 Kings 8:27). In his conclusion he declared that the Jews had always been a stiff-necked people resisting the Holy Spirit. Now their stubbornness had reached its culmination in the betrayal, rejection and murder of the Son of God. This charge cut to the heart. His arguments were unanswerable. Being unwilling to answer him and at the same time to accept the truth presented, their anger was stirred to its highest pitch. So they stoned him. Instead of receiving the truth and repenting of their sins, they were angry

with the preacher. They gnashed upon him as a mad dog. In this hour of trial God gave him a wonderful vision. He was permitted to look into heaven itself where he beheld the glorified Son of man standing at the right hand of God. This attitude of Jesus standing at the right hand of God showed His interest in His own.

VI. Saul Consenting unto Stephen's Death (8:1-3).

The very ring leader in this persecution was Saul. Stephen's death is described as falling asleep. This is all that death is to the Christian. Devout men buried him, making great lamentation over him.

July 15

The Conversion of Saul

Acts 9:1-9; 22:6-16

Golden Text: This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners.—1 Timothy 1:15.

I. Paul's Violent Hatred of the Lord's Disciples (vv. 1, 2).

Paul knew full well that unless the movement set on foot by Jesus was stopped, it would supersede Judaism. He was ignorant of the genius of Christianity. He did not know that the "blood of martyrs is the seed of the church." Prosperity may ruin the church, but persecution never. The noble display of faith by Stephen in sealing his testimony with his blood did not soften Saul's spirit, but rather intensified his hatred for Jesus and His disciples. It made him more determined than ever to stamp out the Nazarene heresy. The intensity of his madness, and the extent of its operations are best set forth in his own words, "And I persecuted this way unto death, binding and delivering into prisons both men and women" (Acts 22:4). "I both shut up many of the saints in prison having received authority from the chief priests; and when they were put to death, I gave my voice against them; and punishing them oft in all the synagogues I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities" (Acts 26:10-12, R. V.). He obtained authority from the high priest in order to carry on this murderous work.

II. Saul Kicking Against the Pricks (vv. 3-9).

The figure here is that of the eastern ox driver following the ox with a sharp iron fixed to the end of a pole. The animal is prodded on with this instrument and if it is refractory it kicks against the sharp iron and injures itself. This is a picture of Saul as he was madly fighting against Jesus.

1. A Light from Heaven (vv. 3, 4a).

The time had come for the Lord to interfere. Doubtless this was an answer to the prayers of the disciples who knew that they were being hunted as a wolf hunts its prey, and were therefore praying for deliverance. Saul was stricken with blindness and fell to the earth. This physical demonstration accentuated the workings of his conscience which doubtless were going on quickened by the Holy Spirit as He used Stephen's testimony.

2. A Voice from Heaven (vv. 4b, 5).

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This was the Lord's voice calling Saul by name and asking, "Why persecutest thou me?" This moved Saul to inquire, "Who art thou, Lord?" The answer came, "I am Jesus, whom thou persecutest." As if to say, persecution of the church is persecution of Jesus. He is so closely identified with believers that He feels their sufferings and regards treatment of them as treatment of Himself. When the body is trampled upon the earth, the head cries out in heaven.

3. Saul's Inquiry, "What Wilt Thou Have Me to Do?" (v. 6).

The dictator is now willing to be dictated to. The Lord told him to go into the city where information would be given him as to what he must do.

4. Saul Entering Damascus (vv. 7-9).

The haughty persecutor went quite humbly into Damascus led by his attendants. For the space of three days he remained blind and fasted. What went on in his soul in those days no mortal can know, but we may be assured that he, like the Lord in the wilderness, was too deep in meditation and prayer to desire food. Doubtless in this time he got hold of the truths which he later proclaimed to the world, for his conversion was the basal fact of his theology. In these awful days his whole soul and being were being reorganized by Jesus Christ. The day is coming when all who will oppose God shall get a sight of the dazzling glory of the Son either in salvation or in condemnation (Phil. 2:10, 11; Rev. 6:15-17).

III. Ananias Ministers to Saul (vv. 10-19).

Here appears upon the scene a hitherto unknown disciple.

1. Ananias' Vision (vv. 10-12).

In this vision the Lord appeared and instructed him to go to Saul. He gave him the name of the street and Saul's host, and informed him that Saul was now a praying man, and that he had prepared Saul by the vision for the coming of Ananias. When the Lord would bring persons together He gives them signs by which they may unerringly go. The Lord knows the name of the street upon which His chosen live.

2. Ananias' Fear and Hesitancy (vv. 13-16).

He knew of Saul's ministry and the authority by which he came. The Lord encouraged him to go, assuring him that Saul is no longer an enemy but a chosen vessel to bear His name before the Gentiles, kings, and the children of Israel, and the badge of his commission should be great suffering for Christ.

3. Ananias' Obedience (v. 17).

His fears being removed, Ananias went to the house where Saul was staying, put his hand on him and affectionately addressed him as brother. The hitherto savage persecutor is now a brother in Christ. Ananias informed Saul that the Lord had sent him with a two-fold mission:

(1) "That thou mightest receive thy sight."

(2) "Be filled with the Holy Spirit."

He received his sight forthwith. It is not said that he received the Holy Ghost then, but his life work proves that he did.

4. Saul Baptized (vv. 18, 19).

After Saul received his sight Ananias baptized him. Since Ananias was not a church official, it is clearly implied that official rank is not necessary for the administration of baptism. The Lord bestows the gift of the Spirit upon whomsoever He will, and may designate any one whether occupying an official position or not, to lay hands upon individuals. This is especially significant since Saul's ministry was to be entirely independent of the apostles.

July 22

Saul's Early Ministry

Acts 9:19-30; 11:25, 26

Golden Text: And straightway he preached Christ in the synagogues, that he is the Son of God.—Acts 9:20.

I. Saul Preached Christ in Damascus (vv. 19-22).

1. Saul's Fellowship with the Disciples (v. 19).

After Saul was baptized he remained certain days with the believers in Damascus (v. 19). How beautiful to think of the transformation which took place—the one who was so passionately bent on their destruction was now enjoying fellowship with the disciples.

2. Straightway Preaching in the Synagogues (v. 20).

Saul, like everyone who is really converted, begins to tell of the newly found Saviour. As soon as he is saved he goes to save others. Every Christian should be taught that it is his business as soon as he is saved to help to save others. His message concerned the deity of Christ. His doctrinal belief is summed up in six words, "He is the Son of God." What a fine thing it would be if every teacher, preacher and professor in the theological seminaries believed in and taught that Jesus is the Son of God.

3. The People Amazed (v. 21).

They knew that the very one that had been the ringleader in persecuting the Christians in Jerusalem, and had come to Damascus for the express purpose of bringing them bound to the chief priests, was now passionately advocating that which he had so vehemently sought to destroy.

4. The Jews Confounded (v. 22).

Saul retired into Arabia for three years. During this time he was taught the full truths of his ministry (Gal. 1:17, 18). Perhaps at this time he was caught up into the third heaven where he received special revelation and visions which were not lawful to make known. Saul increased in spiritual strength and confounded the Jews, proving that Jesus was not only the Son of God but their Messiah. His proof, no doubt, was by citation from the Old Testament prophecies showing that the life, death and resurrection of Jesus exactly paralleled them. That Christ died and rose again from the dead, no one then could deny. The transformation of Saul from a hater to an ardent witness was proof which could not be gainsaid.

II. Saul Escapes from the Jews (vv. 23-25).

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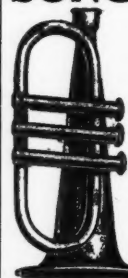
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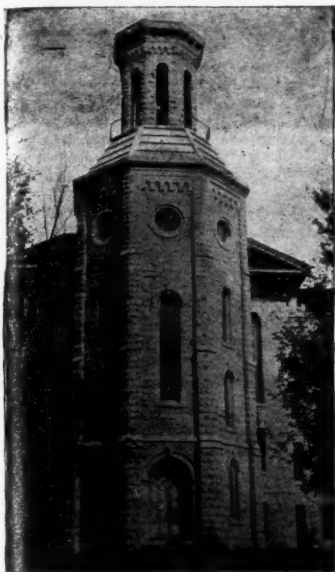
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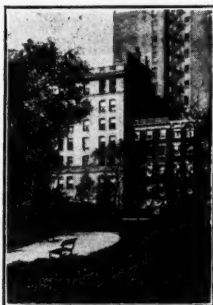
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ing that the argument was against them, the Jews took counsel how they might destroy Saul. Those whose hearts are set against the truth and Jesus resort to physical force rather than to change their attitude and life. Herod imprisoned John the Baptist because he did not square his life with right and truth. So intent were they upon killing Saul that they watched the gates of the city day and night that they might take him. When this became known to the disciples, they let him down at night in a basket by the wall.

III. Saul Visits Jerusalem (vv. 26-29).

This journey to Jerusalem was in strange contrast with the one from Jerusalem to Damascus. The one was as a leader of an important expedition under the authority of the Jewish officers with the prospect of a place of distinction in the council of the Jewish nation. Now he is an outcast, disowned by his country-men, fleeing for his life. Though these are the outward circumstances, he knows the fellowship of the Lord Jesus whom he once hated. He cares not what may befall him if he can honor his Lord.

1. Suspected by the Disciples (v. 26).

The believers at Jerusalem had not heard fully about Saul's conversion. They knew nothing of his sojourn in Arabia, and his preaching at Damascus after his return. Therefore they regarded him as a spy. "Part of the penalty of wrong doing is the difficulty of restoration in the good opinions of honorable men." However, it is infinitely better to be regarded with suspicion when genuinely true than to be trusted as genuine when a hypocrite.

2. Barnabas' Confidence in Saul (v. 27).

Barnabas was a man filled with the Holy Spirit (Acts 11:24), therefore able to discern the reality of Saul's conversion. He was in reality a "son of consolation" and in this instance showed his kind spirit. It may be that Barnabas knew Saul more intimately than the rest of the disciples. Would that we had more like Barnabas!

3. Saul in Fellowship with the Disciples (v. 28).

They went in and out together. Peter received him in his home wherein he abode fifteen days (Gal. 1:18). His object in going to Jerusalem was to see Peter.

4. Saul Disputes with the Grecians (v. 29).

He was not content to merely visit with the brethren. He spoke boldly in the name of the Lord Jesus Christ.

IV. Saul Sent to Tarsus (v. 30).

A conspiracy similar to that one at Damascus was formed against Saul. When the brethren knew of it they sent him to Tarsus. Saul's life was in danger everywhere except among the Gentiles. He now is back to the place of his birth. The first and best place for one's testimony is in his home. Saul's conversion was typical of the conversion of the Jewish nation. Their eyes will be opened by a personal revelation of Jesus Christ to them, and when they accept Him as their Saviour and Messiah, they will go forth as witnesses to the Gentiles. This truth is set forth in Romans 11 and Revelation 17, besides the many Old Testament prophecies.

V. Saul Teaching at Antioch (11:25, 26).

The work at Antioch prospered so in the hands of Barnabas that he went to Tarsus for Saul to help him in the work. Saul returned with Barnabas and ministered for a whole year. The disciples were first called Christians at Antioch. This name was the result of Paul's teaching instead of given in derision as so frequently taught.

July 29

The First Foreign Missionaries Acts 13:1-52

Golden Text: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even to the end of the world.—Matthew 28:19, 20.

This marks the beginning of foreign missions as the deliberately planned enterprise of the church. The occasion for the beginning of this work was a meeting of certain prophets and teachers at Antioch. While these ministers were engaged in praying, the Lord laid so heavily upon their hearts the evangelization of the world that they refrained from eating in order to seek the will of the Lord in prayer. This is the kind of fasting that meets God's approval. If the Lord's work of saving souls were to lie so heavily upon us as to cause us to refrain from eating, the Spirit would speak definitely to us more frequently.

I. Barnabas and Saul Sent Forth (vv. 2, 3).

The Spirit directed the church to send forth Barnabas and Saul to the work whereunto He had called them. The Spirit called and the church seconded the motion by sending those who were Spirit-called. A real call to missionary service comes from the Holy Spirit. Nothing but failure awaits when the church sends workers whom the Spirit has not called. It should be the concern of the church to constantly seek the mind of the Spirit relative to the sending forth of laborers into the Lord's vineyard. It is to be noted that the Spirit called and the church sent the very best men from their company at Antioch. This is as it should be. Success in the missionary field is dependent upon the church offering her best men and women. The home church ought to be able to get along with her poorest leaders.

II. Barnabas and Saul Preaching the Word of God in Cyprus (vv. 4, 5).

These men seem to have rendered instant obedience, showing that they were ready to go at the Spirit's bidding. This should be the attitude towards the Lord's work on the part of His disciples. After the second season of prayer and fasting the church ordained these first foreign missionaries by formally ordaining them for their work. Ordination by the imposition of hands has its proper place. This being the home of Barnabas perhaps accounts for their first going to this country. It is most natural that those who have heard the good news should go first to their

kindred, and friends. Then too, Barnabas was acquainted with the country and people and could thus be assured of a proper hearing among them. Andrew first went to his brother; and the man out of whom the demons were cast was commanded to go home and tell what great things the Lord had done for him (Luke 9:39). It is to be observed that these preachers recognized that their supreme mission was preaching God's Word.

III. Barnabas and Saul Withstood by Elymas the Sorcerer (vv. 6-12).

Sergius Paulus, the deputy, invited Barnabas and Saul to tell him of the Word of God. Elymas maliciously sought to turn his mind from the faith. This first obstacle encountered as the gospel was being carried to the heathen world was overcome through the power of the Holy Spirit. Paul denounced him in the most scathing terms, calling him the child of the Devil, declaring that he was full of guile and villainy, pronouncing him the enemy of all righteousness and accusing him of preventing the right ways of the Lord. No one displays greater villainy than those who try to turn a soul from Jesus Christ.

IV. Paul and Barnabas in the Synagogue at Antioch in Pisidia (vv. 13-16).

From Paphos, Paul and Barnabas with Mark went northward to Perga. It is from this place, perhaps because of hardship, that Mark went back. He started out with good intentions, but the trials were too great for him to endure. Mark redeemed himself later; however, when they started on their second missionary journey Paul would not consent for Mark to accompany them, although he later testified in Mark's favor (2 Tim. 4:11). From Perga they went to Antioch in Pisidia and entered the synagogue on the Sabbath Day. While he was the apostle to the Gentiles he began with the Jews. After the usual reading of the Scriptures, in response to the invitation of the rulers, Paul delivered his first recorded sermon. This sermon is worthy of careful study. When analyzed we find it had four parts. 1. Historical (vv. 17-23); 2. Political (vv. 24-27); 3. Doctrinal (vv. 38, 39); 4. Practical (vv. 40, 41).

The effect of this sermon was that many Jews and proselytes requested to hear these words again. Almost the whole city came to hear the Word of God the next Sabbath. While many came to hear these words, jealousy provoked open opposition. The persecution became so violent that Paul and Barnabas were expelled from the city. Upon the rejection of the gospel message by the Jews, Paul turned to the Gentiles.

August 5 Paul in a Pagan Country Acts 14:1-28

Golden Text:—I know both how to be abased and know how to abound.—Philippians 4:12.

I. Paul and Barnabas Preaching at Iconium (vv. 1-7).

Their experience here was much the same as at Antioch. They entered the Jewish synagogue and preached, causing a

Moody Bible Institute Monthly

multitude of Jews and Gentiles to believe. The unbelieving Jews stirred up the Gentiles to the most bitter opposition. As to their work in Iconium, observe:

1. Their Manner of Preaching (v. 1).

This is suggested by the little word "so" in verse 1. They so spake that a great multitude believed. They were true preachers. Only that which brings conviction of sin and induces decisions for Christ can be truly said to be preaching in the biblical sense. It is not enough to merely bring the truth to the people. It must be brought in such a way that men and women will be made to decide for Christ. This also is true of the Sunday-school teacher.

2. Their Attitude towards Opposition (v. 3).

This is suggested by the word "therefore." "Long time therefore they tarried." The opposition did not prevent their preaching, but incited them to continue preaching. Christian workers should learn not to give up work because of opposition. Wherever the gospel is really preached there will be opposition.

3. The Lord Accompanied Their Preaching with Miracles (v. 3).

Since the opposition was so fierce, the Lord granted special help which was needed.

4. The Effect of Their Preaching (v. 4).

The multitude of the city was divided. Where men faithfully preach the gospel, there will be division. Such division comes frequently in the home just as Christ predicted.

5. Paul and Barnabas Assaulted (vv. 5-7).

The Jews and the Gentiles united in this assault. Being apprised of this effort, they fled to Lystra and Derbe, where they preached the gospel.

II. An Attempt to Worship Paul and Barnabas as Gods (vv. 8-18).

1. The Occasion (vv. 8-10).

It was the healing of the lame man. God's gracious power shown in healing this lame man occasioned a new difficulty. That which ought to have been a help was turned into a hindrance. This was a notable miracle. The man was a confirmed cripple. He had never walked. On hearing Paul preach, faith was born in his heart (Rom. 10:17). When Paul perceived that he trusted Christ, he called with a loud voice that all could hear for the man to stand upright. The cure was instantaneous for he leaped up and walked (v. 10). Here is a test for the modern would-be miracle worker to meet. There was no magnetic touch, no treatment, only the command, and the naturally impossible became the possible and the real.

2. The Method (vv. 11-13).

They called Barnabas Jupiter, and Paul Mercurius because he was the chief speaker. The priest of Jupiter brought oxen and garlands ready to offer sacrifice unto these men (v. 13). In the person of Jesus Christ, God had actually appeared to man (John 1:14; Phil. 2:7, 8).

3. Their Efforts Frustrated (vv. 14-18).

This foolish act was happily averted by the tact of the apostles as exhibited in the address of the occasion.

(1) They denied that they were divine

beings and declared that to worship creatures with like passions as themselves was criminal. What awful folly to worship men when the infinite God, who created all things and is above all, spreading out His beneficent hands in blessing upon all, is seeking true worshipers!

(2) They directed them to turn away from these vain things unto the living God who made heaven and earth, and has left witness of Himself in that He has always done good giving rain and fruitful seasons, filling their hearts with gladness.

III. The Stoning of Paul (vv. 19-22).

Wicked Jews from Antioch and Iconium pursued Paul with relentless hate to this place where they stirred up the very people who were willing to worship them a little while before. This shows that satanic worship can soon be turned into satanic hate. This hatred took form in stoning Paul and dragging him out of the city for dead. These things are easy to talk about, but how awful they must be to experience. God raised him up, and with undaunted courage, he pressed on with his duties as a missionary bearing the good tidings to the lost. The church today needs men with such zeal and courage, and such a passion for the souls of lost men that they will do as Paul did. We should be encouraged because God holds our lives in His hands. Soon after this Paul turned back and revisited the places where he had preached, telling them that through great tribulation they must enter into the kingdom of God.

IV. The Organization of Churches in the Field (vv. 23-28).

Evangelization with Paul did not mean a hasty and superficial preaching of the gospel, but the establishment of a permanent work. Elders were appointed in every church. The work of the missionary is not done until there is established on the field, self-governing and self-propagating churches.

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(Ps. 9:17.)

A. Lost Faith.

1. Apostasy—materialistic infidelity.
2. Assumptions of heresy.
3. Abolishment of the Christian Sabbath.

B. Lost Morality.

1. Immodesty.
2. Increase of crime.
3. Indifference to law.
4. Inclination to corruption.

5. Incentive to pleasure.

6. Iniquity of divorce.

C. Lost Honor.

1. Worship of wealth.
2. Works of wickedness.
3. Ways of vanity.

V. America—the Need of a Vision.

A. Exhortation to Righteousness.

1. Separation from idols.
2. Significance of purity.

B. Exaltation of Christ.

1. Sorrow for sin.
2. Sincerity of repentance.
3. Subjection to faith.
4. Satisfaction of salvation.
5. Steadfastness for truth.
6. Supplication for revival.

—William W. Darsie.

THE GOD OF NATIONS

Acts 17:22-31

Introduction: Unknown by many today in America (vv. 23, 29). We should know Him and make Him known.

1. He Creates:

- (1) All men (v. 24).
- (2) All things (v. 24).
- (3) All nations (v. 26).

2. He Sustains:

- (1) We live (v. 28).
- (2) We move (v. 28).
- (3) We have our being (v. 28).
- (4) We are His offspring (v. 28, 29).

(Distinguish from sonship).

3. He Provides:

- (1) Life (v. 25).
- (2) Breath (v. 25).
- (3) All things (v. 25).

4. He Limits:

- (1) Men to dwell on the earth (v. 26).
- (2) Determines the times appointed (v. 26).
- (3) Fixes the bounds of their habitation (v. 26).

5. He Draws:

- (1) Men to seek the Lord (v. 27).
- (2) Men to find Him (v. 27).
- (3) Men near Him (v. 27).

6. He Commands:

- (1) All to repent (v. 30).
- (2) Men can repent (v. 30).
- (3) Men need to repent (v. 31).

7. He Judges:

- (1) A day of judgment (v. 31).
- (2) All to be judged (v. 31).
- (3) Jesus, the risen Christ, to be the Judge (v. 31).

—N. H. Camp.

OUR LORD AND OUR GOD

"God our Saviour," connected with our *Sinnership* (1 Tim. 1:1).

"God our Father," connected with our *Sonship* (1 Tim. 1:2).

"Jesus Christ our Lord," connected with our *Stewardship* (1 Tim. 1:2).

"Lord Jesus Christ our Hope," connected with our *Heirship* (1 Tim. 1:1).

—S. J. S., in *Herald of Salvation*.

THREE EXHORTATIONS FOR THE "MAN OF GOD"

1 Timothy 6:11

1. Flee these things.
2. Follow good things.
3. Fight the good fight.

"Until"—(v. 14).

—Hyp., in *The Witness*.

CREATED—CLOTHED

"For the fine linen is the righteousness of the saints" (Rev. 19:8).

1. Created in Christ Jesus unto good works (Eph. 2:10).

2. The Bride hath made herself ready (Rev. 19:7).

3. That thou mayest be clothed (Rev. 3:18).

(a) Put on the Lord Jesus Christ (Rom. 13:14).

(b) Being filled with the fruits of righteousness (Phil. 1:10; 2 Peter 1:5-7).

(c) Fruitful in every good work (Col. 1:10).

(d) Perfecting holiness (2 Cor. 7:1; 5:15; Eph. 4:24).

Faith is made perfect by works (James 2:22).

THE LAND WE LOVE

Blessed is the nation whose God is the Lord.—Psalm 33:12.

The sun will give its light and heat if there is nothing to obstruct; likewise God will bless the nation that puts no obstructions in the way. The nation that recognizes God as its Lord will have:

I. Peculiar blessings such as heaven's favors, divine guidance, and grace preventative and protective.

II. Temporal blessings: fruitful land, abundant harvests, intelligence, faith of the Christian, liberty of life and conscience.

III. The nation that recognizes God in religion. America is peculiarly so. Its religious essentials are God, the Bible, and to know how to live for time and eternity.

FOURTH OF JULY PRAYER

"Father of nations, Thou who are King of kings and Lord of lords, we worship Thee.

"We render thanksgiving to Thee for the manifold blessings which Thou hast showered upon us as a people. Thy mercies have been innumerable. Thou hast made us and preserved us a nation. Thy presence has accompanied us on our daily march. Thou hast been our pillar of fire by night and our cloud by day.

"We pray Thee to direct the minds and hearts of those in authority over us. May they be guided by Thee in all their counsels and deliberations. Grant us continual favor among the nations of the earth. And may we so exalt Thee in all our doings that Thy name may be glorified, and Thy kingdom come in all fulness and power, through Jesus Christ. Amen."

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns. —Editors.

Moody Bible Institute Monthly

LOSS AND GAIN

A Study in Psalm 51:1-13

Note what David *lost* by sin:

1. Purity of heart (v. 10).
2. Communion with God (v. 11).
3. Joy of salvation (v. 12).
4. Testimony to the unsaved (v. 13).
5. Power to praise (v. 15).

Note what David *gained* by confession of his sin:

1. Cleansing (vv. 2, 7).
2. Sins were covered (v. 9).
3. A new heart and a right spirit (v. 10).
4. Joy and strength (v. 12).
5. Used again for the conversion of sinners (v. 13).
6. Tongue loosed and lips opened to praise God (vv. 14, 15).
7. Sacrifice accepted.

—D. W. Whittle.

AHAB AND JEZEBEL

1 Kings 21:5-10, 16-20

I. Frightful Perfidy (vv. 5-10).

Jezebel was a corrupt and cruel woman, and remains the symbol of a bold and vicious character (vv. 5-7).

1. Jezebel was false to herself and to her God (v. 7).
2. The letters she wrote to the nobles were false and fiendish (v. 8).
3. The elders and nobles were false and feeble nothings, mere slaves to a cruel tyrant (v. 11).
4. The testimony of the two witnesses was utterly false (v. 10).

II. Full Possession (vv. 16-18).

1. Ahab had possession—by perjury!
2. Possession—but no peace!
3. Possession, but at a terrible price (v. 19).
4. Possession for a moment only! He had the pleasure of sin "for a season" (Heb. 11:25).

III. Faithful Punishment (vv. 19, 20.)

1. Ahab was for sale, but men of principle never are! (v. 20).
2. He sold himself to work wickedness in the sight of the Lord (v. 25).
3. His sin found him out, for sin is self-revealing (v. 20; Num. 32:23).
4. His punishment was in entire keeping with the nature of his crime (vv. 19-22).

—G. B. M. Clouser, in *The Illustrator*.

THE KIND OF PREACHER I LIKE

Enunciates clearly.

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Shows he knows and feels the burdens of his hearers.

Aims to bring God to men and men to God.

Lives in accord with the gospel he proclaims.

Reveals an outline but does not bore me with it.

—A. D. Hill.

THE LIVING GOD AND HIS GIFTS

1. The Living God—as contrasted with idols (1 Thess. 1:9).
2. The Living Saviour—in resurrection power (Rev. 1:18).
3. The Living Spirit—quickening dead souls (Rom. 8:2).
4. The Living Word—nothing can kill it (1 Peter 1:23).
5. The Living Faith—proving its life by works (James 11:26).
6. The Living Works—proving a living faith (Heb. 9:14).
7. The Living Sacrifice—a reasonable service (Rom. 12:1).
8. The Living Water—a fountain within (Jer. 4:10).
9. The Living Bread—a food from heaven (Jer. 6:57).
10. The Living Way—into God's presence (Heb. 10:20).
11. The Living Stone—the Church's one foundation (1 Peter 2:5).
12. The Living Hope—of future glory (1 Peter 1:3).

—William Luff, in *The Witness*.

THE CHURCH OF CHRIST

There is nothing on earth more precious to Christ than His Church. "Christ . . . loved the church, and gave himself for it" (Eph. 5:25).

There is nothing on earth so beloved by believers as the Church of Christ, His body and His bride.

The Church differs from every human organization for the Heart of it is Christ; the Foundation is Christ; the Head of it is Christ; the Door is Christ crucified.

1. Christ Confessed is the Foundation of His Church.

"Upon this rock I will build my church" (Matt. 16:18).

"The Church's one foundation is Jesus Christ her Lord."

The essential for a New Testament church is a regenerate membership. ("Ye must be born again"). The superstructure must be worthy of the foundation.

2. The Holy Spirit is the Power of the Church.

"Tarry ye at Jerusalem until ye be endued with power from on high" (Acts 1:8).

3. To Preach the Gospel is the Mission of the Church.

"Go ye into all the world, and preach the gospel to every creature."

The Church's commission—"Preach the Gospel."

The Church's stewardship—"The Word of God."

The Church's resources—"All power."

The Church's reward—Our riches in Christ.

4. The Coming of the Lord is the Hope of the Church (Titus 2:13, 14; Rev. 19:7, 8).

"The marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."

—F. Russell Purdy.

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"I"

In all I think, or do, or say,
"I" must come, must have its way;

"I" is first, and "I" is last;

"I" is present; "I" is past.

Yes, and oft this little "I"

Mars my generosity;

When I think 'tis all for "you,"

"I" has motives not a few.

Oh, you little egotist,

Of my life the greatest pest!

If I could be rid of you,

I would act from motives new;

But to me you fondly cling—

With you ever sorrow bring;

Others vanished from thy sight,

Self seems only thy delight.

But 'twill not be always so—

"I" shall learn its place to know;

Yes, this little tyrant "I,"

Shall leave its place before I die;

"I" no more shall rule my heart,

Nor selfish thoughts to me impart,

For Christ shall cast the tyrant down

That "I" no more shall rule the town.

—Selected.

TEN QUALIFICATIONS OF A PREACHER

He should be able to preach plainly and
in order. He should have a good head,
good power of speech, good voice, and a
good memory. He should be sure of what
he means to say, and be ready to stake
body and life, goods and glory on its truth.
He should know when to stop. He should
study diligently, and suffer himself to be
vexed and criticized by every one.—Martin Luther.

SHOOTING LOW

A minister felt that for some reason the
words he spoke from Sabbath to Sabbath
were not bearing the fruit they should.
One Saturday morning after he had fin-
ished writing his sermon, the thought oc-
curred to him: "Perhaps I shoot too high;
I will go down and see if Betty can under-
stand it." Betty was a trusted Christian
servant.

He went to the kitchen and called her
to come and hear his sermon. She hesi-
tated. He insisted. She came. He read
a few sentences and asked: "Do you un-
derstand that?" "No," she replied. He
repeated the idea in simpler language, and
then asked her if she saw it. "I see it a
little." He again simplified it. She saw
it more clearly and showed deep interest,
but said to him, "Plane it a little more."
And once again he simplified. Then she
exclaimed with ecstasy: "Now I see it;
now I understand it."

He returned to his study and rewrote
his sermon in the simple style that Betty
could understand. On Sabbath morning
he went to church, fearing and trembling
lest his people should be disgusted with
his sermon, but fully resolved to try the
experiment. What was his surprise to
find that he was given attention as never
before, and he saw eyes were filled with
tears in the congregation. From that time
on he changed his style of language and
had no further cause to feel that his work
was not successful.—Baptist Common-
wealth.

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

TAKEN IN

Our last issue (page 486) contained a free notice of a book which its author promised to send without charge to Christian workers and evangelists who addressed him. We now find, however, that we and our readers were misled. A subscriber sent for a copy and was informed that the book was mailed to him with the understanding that he was to be an agent or get another one on certain terms, which were indicated, otherwise he was to send the author what the book was worth to him. We regret our gullibility and apologize.—Publication Manager.

Dr. Henry W. Bromley, of Cynthia, Ky., has recently conducted two successful evangelistic campaigns in Louisiana.

Duncan McNeill, formerly prominent in evangelistic work in Chicago and Illinois, has been appointed pastor of the Kimball Avenue United Evangelical Church, Chicago. Those who have been blessed through Mr. McNeill's ministry will rejoice with him in his new work for the Master.

The Newell Brothers Evangelistic party, of McKeesport, Pa., have recently passed through a number of very successful campaigns in which scores were converted, and believers experienced a deeper work of grace. Their schedule included Buchanan, St. Joseph, and Grand Rapids, Mich., also White House, O., and Martinsville, Ill.

Evangelist Frank and Mrs. McKeegan recently closed a three weeks series of evangelistic meetings in the South Oak Park Church, Oak Park, Ill., of which A. L. Campbell is the pastor. God richly blessed with a real time of refreshing and spiritual blessing. They had the joy of hearing eighteen souls confess Christ as Lord and Master. Mr. and Mrs. McKeegan have been asked to come back for meetings in the fall of this year.

F. Bertram Miller since resigning his pastorate at Anderson, Ind., February 5, has been engaged exclusively in evangelistic, revival, and Bible-teaching work. He recently closed a six weeks campaign in the First Baptist Church, of Kendallville, Ind. The church was about to be closed when the meetings were started. Later Mr. T. A. Forget, a former Moody Bible Institute student, was called as pastor. It is a needy field with great possibilities for preaching the truth.

Evangelist A. D. Muse did the preaching in a four weeks revival at the Tabernacle Baptist Church, Waco, Tex., which began the first Sunday in June. M. H. Keith led the singing.

Dr. and Mrs. H. P. Dunlop lead meetings this last season in Michigan, Tennessee, Missouri, Illinois, and Pennsylvania. The summer work is opening up with inquiries from Wisconsin, Pennsylvania, and Illinois. They request the prayers of the readers of this column.

Evangelist and Mrs. Paul Hutchens closed a series of meetings at Quasqueton, Ia., on May 27, with over forty conversions. The Children's Booster choir conducted by Mr. Hutchens sang several times during the meetings. There were thirty-five additions to the church the last Sunday morning of the campaign.

Geo. Winniman of the First Baptist Church, of Minneapolis, Minn., of which Dr. Riley is the pastor, recently conducted a splendid revival in Stuart, Fla. This is his third campaign this season on the East coast. From Stuart, Mr. Winniman and party went to Fort Pierce, Fla., and then to the Carolinas. They ask an interest in the prayers of the MOODY MONTHLY readers.

Rev. Neil McIntyre, blind evangelist, of Glasgow, Scotland, has just concluded a series of evangelistic services in the Marcus Hook, Pa., Baptist Church. The meetings were well attended from the first, notwithstanding the fact that several of the evenings were so stormy that only a small attendance could be expected. The gospel message was always followed by an earnest appeal, and many souls were led to accept Christ as their Saviour and Lord.

Wm. S. Dixon has just closed a fine meeting with Rev. Charles F. Parker, pastor of Freeman Heights Baptist Church, Temple, Tex., where backsliders were restored, souls saved, church quickened, many consecrations, and a large number of young people dedicated their lives for the ministry and mission fields. The pastor reports it to be the best meeting in the history of the church. On the closing night pastor and people invited Mr. Dixon for return engagement. On May 27 a campaign was begun in the Baptist church of Smiley, Tex., with promise of a great time of spiritual refreshing.

Myron E. Taylor, Upland, Ind., assisted by Arthur B. Dahl, Lyle, Minn., chorister, trombonist, and soloist, closed a very successful campaign at Belleville, Wis., on May 13. Nearly a hundred people accepted Christ and many others entered into a deeper Christian experience. It was a wonderful revival and the first that has been held in Belleville in the past seven years. On May 20, they began the tent meeting in Chicago, Ill., under the auspices of the Marquette Manor Baptist Church, of which

Rev. E. O. Odegard is pastor. Scores of people were converted. Three tent meetings will be held during the summer months at Danbury, Wis., Washburn, Wis., and Turtle Lake, Wis. Mr. Taylor expresses appreciation for the intercessions of the Great Commission Prayer League of Chicago.

EXTENSION DEPARTMENT NOTES

Dr. Henry Ostrom will be a speaker at the Ocean City Bible Conference early in July. He will also fill an engagement at the Gull Lake Bible Conference, July 21-29 inclusive.

Dr. William P. White will speak at the Montrose Ministerial Institute, July 16, 17, and at the Ocean City Bible Conference, July 18-28.

Dr. J. E. Conant will be a speaker at the Lake Geneva Bible Conference, July 2-9. He will also speak at the Hendersonville Bible Conference, August 5-12, and at the Brevard Bible Conference, August 13-19.

Mr. A. C. Smith will conduct the music at the Montrose Teacher Training School and the Ministerial Institute, July 9-26. He will also lead the music at the Hendersonville Bible Conference, July 29-August 12.

Rev. W. W. Shannon is promoting Bible conferences and evangelism in the South-east. He has organized several tent meetings to be conducted during July and August.

Rev. S. R. Sheriff will be engaged in evangelistic work in Mississippi during July and August.

Mr. C. E. Putnam has had more engagements than he has been able to fill. His schedule is now arranged for several months ahead.

Rev. Elmer M. Moser closed a successful evangelistic campaign in Apple Creek, O. He will hold another campaign in Kentucky in July.

Evangelist Oscar Lowry has spent several weeks in a hospital at Kirksville, Mo., where he underwent a major operation. His health is greatly improved and he anticipates being ready for evangelistic or Bible conference work in the early fall months.

Mr. Elden R. Farrar will devote the next few months in the promotion of the interests of the Institute with the motion pictures in Chicago and environs.

Mr. and Mrs. W. Earl Robinson are in charge of the music in the W. A. Buell tent meetings in Mississippi.

Rev. John C. Page will be a speaker at the Lake Orion Bible Conference, July 1-8, and will teach the Bible and direct the Montrose Teacher Training School and Ministerial Institute.

Rev. James F. Harrison has been recently added to the Extension staff and will have charge of the children's work at Gull Lake for a seven weeks period, beginning July 1.

THE TENTH ANNUAL CONVENTION OF THE WORLD'S CHRISTIAN FUNDAMENTALS ASSOCIATION

The original plan was to hold this convention in the Moody Church, but events

made that seem impracticable, and the simultaneous scheme was adopted, an arrangement whereby ten points in the city would be reached instead of one. These were: the North Shore Congregational Church; Englewood Presbyterian; Cicero Congregational; Central Baptist, Gary, Ind.; Portage Park Tabernacle; Bethany Reformed; Salem Free; First United Presbyterian; College Church of Christ, Wheaton, Ill.; and Union Gospel Tabernacle, Racine, Wis. On the Sundays at these ten points probably not less than 8,000 persons assembled at a single service hour, and something like 20,000 during the day.

The scheme required many speakers and the following men appeared on the program during the eight days: W. M. Robertson, P. W. Philpott, Harry Anderson, Wm. McCarrell, Harry Rimmer, W. B. Riley, J. C. O'Hair, Clifton L. Fowler, Clarence Bouma, C. F. Fields, Gust F. Johnson, Chas. Fisher, Norman B. Harrison, John H. Stearns, Henry Ostrom, H. G. Hamilton, J. Oliver Buswell, J. E. Conant, James E. Congdon, John R. Mulder, Lee W. Ames, Paul Rood, Wm. R. Dodd, Simon Peter Long, W. E. Pietsch, H. H. Savage, Martin DeHaan, H. Bultema, Dr. Hildebrandt, W. W. Ayer, H. H. Drake, James M. Gray, Leander S. Keyser, Dr. Davidson, Walter Scott Elliott, Mrs. Carl Gray, Mrs. T. P. McDonough, and others.

It was unanimously decided to go to Indianapolis next year. The fundamentalists of Indianapolis organized, sent their committee to the convention, and agreed to finance all the preparatory work and local

expenses, and to provide, without rent, the great Cadde Tabernacle.

Mr. William Jennings Bryan, before his death, had planned a Palestine trip, and now there is a proposition that the president of the World's Christian Fundamentals Association, Dr. W. B. Riley, carry out the Bryan plan and go with a great party to Jerusalem next March, arriving there in time for the convention in Jerusalem during Easter week. In case the plan is carried out, there will doubtless be meetings held in Alexandria, in Egypt, in Jerusalem, in Rome, Paris and London, and other intermediate points in connection with the trip; so that 1929 will be a convention year and will bring into closer fellowship the fundamentalists of many countries.

DIED

Carlton Park, superintendent of the Williamsburg Union Mission, Brooklyn, N. Y., died March 5, 1928. On March 23, he would have celebrated the nineteenth anniversary of his conversion, and the seventeenth anniversary of the mission. In all these years the doors of the mission had never been closed. Mr. Park was either present at the mission or out speaking in its interest every night. He never received one cent of salary, but was a large contributor to the work.

FUTURE ENGAGEMENTS

John C. Cowell, Jr.—June 17-July 8, Charlotte, N. C.; July 15-29, Fountain, N. C.; Sept. 2-Oct. 7, Snow Hill, N. C.
John W. Ham—July 1-16, New York, N. Y.; July 18-Aug. 1, Whiteville, Tenn., Aug. 1-14, Marietta, O.

The Will Hogg Evangelist Party—May 27-June 17, Seymour, Tex.; June 24-July 15, Jacksonville, Tex.; July 22-Aug. 12, Clifton, Tex.; September, Cisco, Tex.; October, Temple, Tex.

P. H. Kadey—June, Marcellus, Mich.; July, Cass City, Mich.; August-September, Tekonska, Mich.; September-October, Medina, O.
Henry Ostrom—July 21-28, Gull Lake, Mich.; Aug. 6-19, Minneapolis, Minn.
Gipsy Smith, Jr.—June 10-July 1, Clarksville, Tenn.; July 3-22, Brookhaven, Miss.

Dyersburg, Tenn., Sept. 9-30.
Johnson City, Tenn., Oct. 7-28.
Tampa, Fla., Nov. 4-18.
Columbia, S. C., Nov. 25-Dec. 9.
San Antonio, Texas, Jan. 6-20.
Chattanooga, Tenn., Jan. 27-Feb. 10.
Charleston, W. Va., Feb. 17-Mar. 3.
C. R. L. Vawter and Party—June, Alton, Ill.; July, Waggoner, Okla.; August, Mountain Grove, Mo.; October, San Francisco, Calif.; November, Muskogee, Okla.; December, Fowler, Kan.; January, 1929-June, 1930, Australia.
E. L. Wolslagel—June 17-July 1, Leland, Miss.; July 3-10, Mount Eagle, Tenn.

FORTHCOMING CONFERENCES

Cedar Lake (Ind.) Conferences:
Fundamental Young People's Fellowship of Chicago, June 30-July 8.
Swedish Covenant Mission Church, July 8-15.
Evangelistic Singers, July 16-21.
Fellowship of Christian People understood as "Open" Brethren, July 21-Aug. 5.
Christian Church of Northern Indiana, and Chicago, Aug. 6-12.
Moody Bible Institute, Aug. 18-26.
Christian Fundamental Association of Illinois, Aug. 27-Sept. 3.

Christian Workers' Conference, Bible School Park (N. Y.), July 19-29.
Convention of the United Lutheran Church, Erie, (Pa.) Oct. 9.

Erieside (O.) Bible Conferences:
Girls' and Young Women's, July 7-16.
Annual Conference, July 20-29.
Boys' and Young Men's, Aug. 4-13.

Grove City (Pa.) Bible School, Aug. 17-26.
Gull Lake (Mich.) Bible Conference, June 30-Aug. 18.

International Federation of Christian Workers Conference.
Sulphur Springs (Ark.), June 24-July 8.

Keswick (Eng.) Bible Conference, July 14-21.
Montrose (Pa.) Bible Conferences:
Student Conference, under the auspices of American Christian Student Union, July 1-8.

Teacher-Training School, July 9-15.
Ministerial Institute, July 16-26.
General Conference, July 27-Aug. 5.

Prophetic Conference, Aug. 6-16.
Moody Bible Institute Summer Conferences:
Lake Orion (Mich.), July 1-8.
Ocean City (N. J.) Summer Meetings, July 1-Aug. 18.
Ocean City (N. J.) Bible Conference, Aug. 19-Sept. 2.
Lake Geneva (Wis.), July 2-9.
Montrose (Pa.) Teacher-Training School, July 9-15.
Montrose (Pa.) Ministerial Institute, July 16-26.
Hendersonville (N. C.), July 29-Aug. 12.
Denver (Colo.), July 29-Aug. 12.
Brevard (N. C.), Aug. 5-19.
Colorado Springs (Colo.), Aug. 12-26.
Manitou (Colo.), Aug. 12-26.
Hollister (Mo.), Aug. 19-26.
Cedar Lake (Ind.), Aug. 19-26.
Eagles Mere (Pa.), Aug. 25-Sept. 2.
Northfield (Mass.) General Conference of Christian Workers, Aug. 1-13.
Victorious Life Conferences, Keswick Grove (N. J.), July 7-15.
July 21-29.
Aug. 4-12.
Aug. 18-26.
August 31-Sept. 3 (Labor Day Week-end Conference).
Winona Lake (Ind.) Conferences:
Summer School of Christian Education, June 25-Aug. 17.
Christian Citizenship Conference, Aug. 6-9.
Sacred Music Week, Aug. 12-16.
Bible Conference, Aug. 17-26.
Interdenominational Evangelistic Association, Aug. 9-12.
World's Sunday School Association Convention (Los Angeles, Calif., July 11-18.)



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Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

Sir James Ewing, by Robert E. Speer.

This is fitly styled "A Great Biography." It is great because the man was a great character, great in personality, culture ministry and friendships. The story of Dr. Ewing carries with it the story of missions in India, in which he played such an important and effective part. His contributions to the uplook of the life of India were acknowledged by the British Government, and numerous honors were conferred upon him, including knighthood. The book is splendidly written and will richly repay all who are interested in what God can do in and through the life of a consecrated man.

307 pages. 8½x5½ inches. Fleming H. Revell Company, Chicago and New York. \$2.75. W. H. H.

The Flag of the United States, Your Flag and Mine, by Lieut. Col. Harrison S. Kerrick.

A capital flag book, as accurate as it is interesting, and undoubtedly the best one ever published for popular use. Printed on heavy paper with many illustrations in colors, it offers just the information so often desired by young folks, teachers and men of affairs regarding the history of our flag from earliest colonial days, the significance of its various details and the correct code for all Americans to follow when displaying and saluting it. Incidentally a chapter on fictions which have grown up concerning it is not without interest; also a section about the flag of the Confederacy, and another containing directions and advice about making a flag. Full lists of questions following each chapter make it a useful text-book for public schools and all who wish to test their knowledge of a patriotic subject.

144 pages, 10 x 6½ inches. The author, Minonk, Ill. H. E. S.

Lausanne: The Will to Understand, by Edmund Davison Soper.

This is an American interpretation of the conference which was held recently in Switzerland for the purpose of finding a basis of union between the Christian bodies of the world. It is composed of six chapters: America at Lausanne, The Ends of the Earth Meet, The Conference Faces Its Task, The Unities Which Were Discovered, The Differences Which Emerged, Is There Light Ahead or Only Mirage?

This is a valuable book; not that the purpose of the conference is endorsed, but it is a concise report of the conference with an interpretation of one who had at least a sympathetic interest.

156 pages. 7½x5½ inches. Doubleday, Doran and Company, Garden City, N. Y. \$1.50. P. B. F.

Christ in the Hebrew Alphabet, by John Macmillan.

An interesting book of what might be called sermonettes, but a volume whose title is not well chosen. There is little in the pages that bears on the Hebrew alphabet. Nowhere in the book is Christ seen in the Hebrew alphabet. The author shows how each Hebrew letter stands for a head, or a house, or a camel, etc. Then follows a homily on the head, house, or camel, in which the characteristics of the item under discussion form the divisions of the talk. We were much impressed with the chapter on the Hebrew letter *He*. The talks are true to the Word, but sometimes a bit overzealous. In one chapter the author points out that it is within the power of the people of Glasgow to start the millennium! One will be well repaid spiritually for having made the book his own.

160 pages. 7½x5 inches. Marshall Brothers, London. 3/6 net. H. F. S.

July, 1928

The Gee-Haw of the Modern Jehu, by B. H. Shadduck, Ph. D.

Like that found in his other booklets, here is satire on the foibles and follies of our so-called modern thinking. This one on the evolutionary theory of creation and its implications especially draws out the keen edge of the author's wit. Although written in a popular style, and supplemented by effective cartoons for readers without scholarly training, yet its character is such as easily to earn the good opinion of those who have been so trained.

31 pages. 7¼x5¼ inches. Homo Publishing Company, Rogers, O. 20 cents. J. R. R.

Flash, the Lead Dog, by George Marsh.

Latest of the Hudson Bay stories is this thrilling tale of a wilderness country never before pictured in fiction, Kiwedin, the Ojibwa birthplace of the north wind.

"Up the wild white waters of the unknown Yellow-leg, on a winter's hunt; journey Brock McCain and Caspard Lecroix, his French-Cree companion, with Flash, Brock's Ungava puppy, and their dog-team."

"A story of never-to-be-forgotten dogs and two daring and resourceful youths in a fight against odds through the withering winds and under the frozen stars of a winter in northern Canada."

305 pages. 7¼x5½ inches. The Penn Publishing Company, Philadelphia. \$2.50. J. R. R.

An A B C of Psychology, by Eric S. Waterhouse, D.D.

Written primarily as a handbook for Sunday-school teachers, this analysis of child psychology could be profitably read by mothers and fathers everywhere. As a rule, psychology is a more or less difficult field, heavy with technical terms and involved phrases. Not so here. One is always, as it were, in the imaginary presence of a child and his native activities. Associated with these latter, say, instincts are their inseparable emotions, the grouping of the latter as complexes, and so on. The study moves forward through instinct, sentiment, and complex, to habit, interest, attention, imagination and intelligence. Along the way corrective methods as well as preventatives are presented. A final chapter on Jesus as a teacher is very helpful. The book ought to be widely circulated. It is one of the best in its field.

121 pages. 7½x5 inches. Fleming H. Revell Company, New York. \$1.00. H. F. S.

The Gospel Story in Art, by John La Farge.

This choice volume, beautiful in every mechanical detail as well as in its eighty full page plates, amply fulfills the purpose long cherished by a master painter. La Farge whose own "Ascension" ranks with the very few great productions since Rembrandt, felt deep reverence for religious art and was convinced that the old masters deserved thorough study for their portrayal of biblical truths. Here is his collection accompanied by text which represents much more than mere comment or adjectives of praise. We are enabled to see the art through the artist's trained eye. Henceforth whether opportunity to study the originals is ever ours or not, we shall possess something of the artistic sense which will enable us to sympathetically interpret whatever pictures we behold. Every Christian household which owns this book will be enriched thereby, cultivating a taste for the truly beautiful in art and comprehending the teachings of Scripture from another angle and in new light.

417 pages. 9½x6 inches. Macmillan Company, New York, \$2.50. H. E. S.

Lamps of Gold, by Samuel Judson Porter, D.D.

Many volumes of sermons are being published in these days. As in the case of all other publications, even those of denominational publishing houses, we need to be discriminating. Brilliance and charm of style may serve only to conceal poisonous and unscriptural teachings. It is therefore a delight to recommend the most readable and wholesome volume by the gifted pastor of the First Baptist Church of Washington, D. C.

232 pages. 7¼x5 inches. Doubleday, Doran and Company, Garden City, N. Y. \$1.75. G. S.

The Rising Tide, by Elizabeth Knauss.

The setting for this book, laid as it apparently is around one of our large Bible institutes, is particularly unique, not only from the standpoint of its attitude towards Modernism but showing as it does the rapid stride of bolshevism. Interest is kept alive by reason of the romance in which most of the principals participate, although at times the setting appears somewhat unnatural. However, the young Russian girl is true to life. In spite of the fact that characters are somewhat forced, the author succeeds in a measure in making her point and sounding a note of warning.

248 pages. 7½x5 inches. The Christian Alliance Publishing Co., New York. \$1.75. G. E. L.

The Seven Thunders of Millennial Dawn, by B. H. Shadduck, Ph. D.

A thirty-two page booklet setting forth the claims of Russellism with special reference to the teachings of the book of Revelation. The author clearly indicates how these seven volumes have missed the mark in the matter of "setting dates" relative to the consummation of this age. The merits of this work should not be judged in the light of quantity but of quality as regards subject matter. The whole is summed up in the author's own words: "What I hope to do is to call back some of its (Russellism) own words that it would like to forget, and let it tell its own blunders."

32 pages. 7x5 inches. Homo Publishing Company, Rogers, O. 20 cents. J. A. V. G.

His in a Life of Prayer, by Norman B. Harrison, D.D.

This book contains the following chapters: "The Plea for a Life of Prayer," "Seven Reasons for a Life of Prayer," "His Provision for a Life of Prayer," "His Response to a Life of Prayer," "His Peace Through a Life of Prayer," "Practical Results from a Life of Prayer," and "The Call to a Life of Prayer."

While prayer is, in a sense, the natural and vital expression of spiritual life, so many forces combine to limit prayer. Since it is the divinely appointed means of carrying on the Lord's work, Christians need continually to be stirred up to exercise this grace. This little book is well calculated to accomplish this.

96 pages. 8x5¼ inches. Bible Institute Colportage Association, Chicago. 75 cents. P. B. F.

The Church and the Church School, William Everett Chalmers.

This is a text-book studied for a church program of religious education, especially prepared for the Keystone Standard Training Course. The author is the secretary of religious education in the Northern Baptist Convention, and he writes from years of experience in the training of Sunday-school teachers. While we could not follow the author in some points where it is apparent he has been unduly influenced by modernistic leaders, yet we feel that his work will serve a great purpose in awakening the church to the importance of the teaching ministry and laying down a program that will make its work far more effective.

179 pages. 7¼x4¼ inches. Judson Press, Philadelphia, \$1.00. C. H. B.

Alibi, Lullaby, By-By, by B. H. Shadduck, Ph. D.

In spite of its curious title this little book is surprisingly serious, containing very good stuff. It shows up the folly and the dangerous consequences of the evolutionary and modern theories of the Bible and the Christian faith. The war between faith and unbelief is not over. It therefore behooves all who earnestly contend for the faith by all means to become well acquainted with the nature of the enemy's weapons; and we shall fight with greater courage if we know that his tools of warfare are but straw.

32 pages. 7x5 inches. Homo Publishing Company, Rogers, O. 20 cents. S. B.

The Life of Andrew Jackson, by John Spencer Bassett, Ph.D.

In this presidential year when national policies and the theories and processes of state and federal government deserve serious attention from every American citizen, we are fortunately offered this one volume edition of a biography already recognized as an authoritative contribution to our political history. For Jackson represented a new and vital element in public life, and his influence on party systems and national sentiment can hardly be overestimated, seeing it is not yet spent. We hope that many will examine carefully this very readable account of his principles and methods and thus be prepared to discuss and vote intelligently in the autumn campaign. Our land has too often failed to function effectively for righteousness because of the ignorance or indifference of her voters, including many religious leaders.

766 pages. 8½x5½ inches. Macmillan Company, New York. \$4.50 H. E. S.

Foundations of Educational Sociology, by Charles C. Peters, Ph.D.

The MOODY BIBLE INSTITUTE MONTHLY does not as a rule discuss purely educational problems, therefore this review will consider only the religious foundations of educational psychology as they seem to be presented in this book. The author is a liberal in theology. He believes that the psychological roots of early religion sprang out of curiosity about the operations of nature, developing into awe and reverence, and giving rise to myths. That there was a mixture of fear and magic in early religion is assumed, because, for instance, of the statement that Uzzah was stricken dead when he attempted to steady the ark. It is argued that as civilization advanced the psychological basis of religion was hope, not fear. By what process natural fear could be finally transformed into true worship of God is not explained. The old slander that the church has always resisted the advancement of thought is reiterated; as proof the author cites Israel's opposition to the prophets, the opposition (?) of organized religion to Galileo, Copernicus, Spinoza, the doctrine of evolution, etc.

One cannot but be hesitant about recommending a text-book on educational sociology, which builds on such a false philosophy of religion as Dr. Peters holds. For a better understanding of the attitude of the church toward science, Professor More's book, *The Dogma of Evolution*, is commended to him and to his students.

447 pages. 8x5½ inches. The Macmillan Company, New York. J. E. J

PANDICULATE FOR HEALTH



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The Constellations and Their History, by Rev. Charles Whyte, LL.D., F.R.A.S., F.R.S.E.

Modern texts in astronomy are so occupied in presenting the practical side of this science, that little attention is given to the constellations and the interesting history that is associated with them. It is a well known fact that the stars were first named by herdsmen, farmers, agriculturalists and mariners, and that our present day catalogues are just the gradual accumulation from several thousand years of various nations who looked upon the same clusters of stars and associated with them many of the great events of history. Not only is the serpent scene in the Garden of Eden repeatedly pictured in the constellations, but at least half a dozen others are mute memorials of the Deluge. In fact, more than one-third of the constellations appear to have a close connection with some of the chief incidents recorded in the first ten chapters of Genesis as having taken place in the earliest ages of the world's history. The writer sets forth the historic associations of the constellations, and has included interesting information of many individual stars and clusters as well as recorded the very latest knowledge in stellar research. Many valuable charts illustrate the text. This is a most valuable book for the elementary student of astronomy.

284 pages. 8½x6 inches. J. B. Lippincott Company, Philadelphia. C. H. B.

The Older Children's Bible, arranged by Alexander Nairne, Arthur Quiller-Couch and T. R. Glover.

These three men were appointed in Cambridgeshire, England, to prepare a syllabus for the county schools. Many Scripture passages were prescribed for children between seven and eleven years of age, here printed together in the order selected, using the Authorized Version without note or comment. Part I covers Christ's life from Christmas to the resurrection; then follow the chief Old Testament characters in large detail passages, parts of the Psalms, one song from the Apocrypha, and Isaiah's gospel prophecies; and an epilogue about the new creation and the ever present Saviour. The selection is wholly admirable, intended not as a substitute for the whole Bible, but to encourage its possession by all the children. Excellent pictures, some being colored, enhance this very attractive book. Another production in even larger print is prepared for younger readers. These editions are part of the Children's Classics.

296 pages. 7½x5½ inches. Macmillan Company, New York. \$1.75. H. E. S.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"Paul the Man," by Clarence E. Macartney. Cloth, 221 pages, \$2.00.

"That Mexican!" by Robert N. McLean. Cloth, 184 pages, \$2.00.

"Sir James Ewing," by Robert E. Speer. Cloth, 307 pages, \$2.75.

"D. L. Moody—His Message for Today," by Charles R. Erdman, D.D., LL.D. Cloth, 156 pages, \$1.50.

"Reaping for Christ," by John W. Ham. Cloth, 160 pages, \$1.50.

"Palestine Pathways," by Frederick David Niedermeyer, D.D. Cloth, 190 pages, \$1.50.

"Following the King," by Albert D. Belden, B.D. Cloth, 188 pages, \$1.50.

"John Bunyan, Pilgrim and Dreamer," by William Henry Harding. Cloth, 221 pages, \$2.00.

Doubleday, Doran and Company, Garden City, N. Y.

"The Presbyterian Churches," by James Moffat, D.D., D.Litt. Cloth, 187 pages, \$2.00.

"Lamps of Gold," by Rev. Samuel Judson Porter, D.D. Cloth, 232 pages, \$1.75.

"Liberia—Old and New," by James L. Sibley and D. Westermann. Cloth, 317 pages.

Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

"Some Problems of the Modern Minister," by Austen Kennedy DeBlois, Ph.D., D.D., LL.D. Cloth, 329 pages, \$1.75.

"Daily Vacation Bible School—Junior Book 4," edited by Homer L. Grice. Paper, 148 pages.

"Daily Vacation Bible School—Intermediate Book 3," edited by Homer L. Grice. Paper, 139 pages.

United Lutheran Publishing House, Philadelphia.

"Serving the Heavenly Father," by Maud Junkin Baldwin. Vacation School Second Primary Book. Cloth, 174 pages, \$1.25. Hand pictures for above book, \$1.00 a set. Memory Work Booklet, 10 cents.

"Stories of the Early Hebrew Heroes," by Maud Junkin Baldwin. Vacation School First Book for Juniors. Cloth, 191 pages, \$1.25. Memory Work Booklet, 10 cents. Picture folder, 50 cents a dozen.

"Stories of Jesus," by Maud Junkin Baldwin. Vacation School Second Book for Juniors. Cloth, 189 pages, \$1.25. Memory Work Booklet, 10 cents. Picture Folder, 50 cents a dozen.

Harper and Brothers, New York.

"The Bible Under Fire," by John L. Campbell, D.D. Cloth, 285 pages, \$2.50.

"The Scandal of the Cross," by Edwin McNeill Poterat. Cloth, 189 pages, \$2.00.

Cokesbury Press, Nashville, Tenn.

"Christ and the New Woman," by Clovis G. Chappel. Cloth, 117 pages, \$1.25.

Publication Office "Our Hope," New York.

"Unsearchable Riches," by Arno Clemens Gaebele, D.D. Cloth, 157 pages, \$1.25.

American Tract Society, New York.

"A Harmony of the Life of St. Paul," by Rev. Frank J. Goodwin, D.D. Cloth, 240 pages, \$1.50.

Biola Book Room, Los Angeles.

"Who Is the Great 'I Am'?" by Keith L. Brooks. Paper, 85 pages.

Friendship Press, New York.

"In the African Bush," by Jewel Huelster Schwab. Cloth, 130 pages, 75 cents.

Pentecostal Publishing Company, Louisville, Ky.

"What Must Methodism Do to be Saved?" by Rev. George W. Ridout, D.D. Paper, 29 pages, 15 cents.

Stockton Press, 516 N. Charles Street, Baltimore, Md.

"Our Country's Flag," a pageant for patriotic use, by Rev. Louis Randall, D.D. Paper, 8 pages, 25 cents.

Council of Women for Home Missions and Missionary Education Movement, New York.

"What Next in Home Missions," by William P. Shriver. Cloth, 232 pages, \$1.00; paper, 60 cents.

Defender Publishers, Wichita, Kan.

"Christ Within," by Gerald B. Winrod. Paper, 142 pages, \$1.00.

Minton, Balch and Company, New York.

"A Child's Thought of God," compiled and arranged by Esther A. Gillespie and Thomas Curtis Clark. Cloth, 114 pages, \$1.50.

Chicago Tribune.

"Religion Today, 1928," edited by Rev. William Bernard Norton, Ph.D. Reprint of religious editorials appearing in the Chicago Tribune. Paper, 112 pages, 25 cents, net.

China Inland Mission, Philadelphia.

"Blind and Blessed," by Rev. A. R. Saunders. Paper, 21 pages, 10 cents.

Mrs. Frances T. Browning, 321 Knob Hill Ave., Redondo Beach, Calif.

"Bible Families," a game compiled by Mrs. Frances T. Browning.

Marshall Brothers, London.

"Memories of Answered Prayer from the Far East," by May Fagg. Paper, 60 cents, 1/-.

"Evolution and the Bible," by Major S. L. Arnott. Paper, 16 pages, 6d.

"Women in the Bible," by W. G. Barnes. Cloth, 79 pages, 2/-.

Pickering and Inglis, London.

"The Sacraments," by C. F. Hogg. Paper, 48 pages, 6d.

John Ritchie, Kilmarnock, Scotland.

"With Hudson Taylor in China," by Andrew Borland, M.A. Paper, 32 pages, 3d.

"With Hannington to Victoria Nyanza," by Andrew Borland, M.A. Paper, 31 pages, 3d.

"With Adoniram Judson in Burma," by Andrew Borland, M.A. Paper, 31 pages, 3d.

"With Mary Slessor in Calabar," by Andrew Borland, M.A. Paper, 32 pages, 3d.

Moody Bible Institute Monthly

Moody Bible Institute of Chicago

William M. Runyan

RECENT SPECIAL SPEAKERS

Rev. W. M. Robertson, D.D., pastor, Mt. Pleasant Baptist Church, Vancouver, Canada; Miss Dorothy Ellerton, Ganado Mission to Navajo Indians, Ganado, Ariz.; Rev. S. A. Johnson, Presbyterian pastor, Piper City, Ill.; Rev. J. A. Vaus, independent Jewish Mission work, Los Angeles, Calif.; H. P. Dunlop, Presbyterian evangelist; Rev. Marion Reynolds, Los Angeles, Calif.; W. R. Hale, field secretary, International Fishermen's Club, Los Angeles, Calif.; Mrs. William H. Dietz, Chicago; Dr. J. E. Conant and C. E. Putnam, of the Extension Department.

DR. SMITH DIRECTOR OF PASTOR'S COURSE



Dr. H. Framer Smith

On the recommendation of Dean Fitzwater, the Executive Committee of the Board of Trustees has elected Rev. H. Framer Smith, D.D., to be Director of the Pastors' Course in the Educational Department.

Dr. Smith came from a conspicuous and successful pastorate in Germantown, Pa., at the beginning of the present school year to give attention to the larger development of the course of which he now becomes director. His teaching has been in the fields of Greek exegesis, theology and philosophy, and his contacts with the students and understanding of their needs and problems, have demonstrated his fitness for the responsibility that is now placed upon him.

DEAN FITZWATER, OFFICIAL VISITOR

Dr. P. B. Fitzwater was the official delegate of the Institute at the seventy-fifth anniversary celebration of the founding of the Louisville Presbyterian Seminary, at Louisville, Ky., on May 2. A program of strength and inspiration included addresses by Professor A. W. Blackwood, on "Teaching Men to Preach from the Bible"; by Professor Andrew K. Rule, on "The Teaching of Church History," and other timely messages. Dr. John Timothy Stone, pastor of the Fourth Presbyterian Church, Chicago, delivered the graduation address.

HOUSEHOLD DEPARTMENT

Howard Stanley Berglund '26, has been engaged to succeed Mr. Herron as Assistant to the Buyer and Superintendent of Buildings. Mr. Berglund was president of his class. After graduation he went into the field as a singing evangelist, and although successful, yet the opportunity to



Mr. Howard S. Berglund

FORMER STUDENT TO EXTENSION STAFF

James F. Harrison '17, has recently been made a member of the Extension Department field staff.

Mr. Harrison's specialty is work with boys and girls, for which he possesses unusual talent. He has had much training both in music and art, having studied at the American Conservatory of Music and the Art Institute of Chicago. His skill as a pianist and with the crayon contributes much in securing and holding the interest of those to whom he presents the Bible message.

Mr. Harrison was the first assistant pastor to serve the Cicero (Ill.) Congregational Church, and did much to develop its Christian Endeavor work. Since graduation from the Institute in 1917 he has traveled widely on evangelistic and Bible teaching missions, and is heartily commended for promoting the forms of Christian service for which he is so well fitted by natural gifts and faithful training.



Mr. James F. Harrison

UNDER SPACIOUS SKIES

Institute students to the number of 280 made use of the May 30 holiday to enjoy the beauty of the out-of-doors and to build new energy by wholesome recreation. At nine o'clock of the forenoon the eager company repaired to the athletic field at Lincoln Park. The recreation committee, ably assisted by Mr. E. H. Ockert, physical director, promoted numerous games and contests. Four teams of contestants made for interest and wholehearted endeavor. From eleven to one o'clock baseball held the interest, not only of the student crowd, but of many park visitors who entered into the spirit of the occasion.

A cafeteria lunch prepared the picnics for the afternoon of further sport, organized sight seeing trips, and happy diversions. Supper in the park concluded the event that throughout was full of cheer and Christian good will. The spirit in

which the various parts of the program progressed testified that God's young people can have a royal good time and yet not dim their witness for the good things of God's grace.

FACULTY AND STAFF ENGAGEMENTS

Dr. Gray gave the closing address at the Buffalo Bible Conference, Sunday, May 27, and supplied the pulpit of the Fourth Presbyterian Church, Chicago, Sunday evening, June 3. He also gave the commencement address at the Des Moines, Ia., University, June 4, and supplied the pulpit of the Moody Memorial Church, Sunday evening, June 10.

Rev. Harold L. Lundquist filled the following engagements during the months of April and May: April 1, 15, 22, Excelsior Bible class, Summerdale Swedish Free Church, Chicago, Ill.; 2, young men's club, Moody Memorial Church, Chicago, Ill.; 8, morning, Sunday-school, Summerdale Swedish Free Church, Chicago, Ill.; evening, young people's society, Cuyler Swedish Mission Church, Chicago, Ill.; 11, young people's society, Immanuel Swedish Baptist Church, Chicago, Ill.; 22, morning service, First Reformed Church of Englewood, Chicago, Ill.; 26, Sunday-school teacher's meeting and midweek service, Bethany Swedish Mission Church, Chicago, Ill.; 29, morning and evening services, Kimball Avenue United Evangelical Church, Chicago, Ill.; May 6, 20, and 27, Excelsior Bible Class, Summerdale Swedish Free Church, Chicago, Ill.; 6, young people's meeting, Summerdale Swedish Free Church, Chicago, Ill.; 13, morning service, Mother's Day program, Immanuel Swedish Baptist Church, Chicago, Ill.; 17, evening service, Salem Free Church (English department) Chicago, Ill.; 27, speaker at the spring rally of the Cook County Young People's Societies of the Swedish Free Church, held at Winnetka, Ill.

Dr. H. Framer Smith, May 20, morning service, First Baptist Church, Independence, Ia.; 27, morning and evening services, Gospel Tabernacle, Racine, Wis.

Rev. A. H. Leaman gave commencement addresses May 2, Mennonite Sanitarium, Bloomington, Ill.; 16, Goodfield, Ill., high school; June 6, Freeman, S. Dak., College; June 10, 11, two addresses at the Mennonite conference, Wisner, Neb.

Rev. W. Taylor Joyce conducted Bible classes in Milwaukee April 19, 28, May 3, and 10, under the auspices of the Milwaukee Bible Conference Association; first hour on personal evangelism; second hour, Bible study, broadcast over radio station, W.I.S.N.; May 6, principal speaker at Bible School rally of Evangelical churches in Mokena, Ill.; 28, presided at the devotional exercises at Fundamental Ministers of Chicago gathering held in Portage Park Baptist Church, Chicago, Ill.

THE NEW YORK BIBLE CONFERENCE

The Bible conference held in the St. Nicholas Collegiate Church, New York, from Sunday to Friday, May 13 to 18, was a worthy successor to previous New York conferences held under the auspices of the Moody Bible Institute.

Rev. James M. Gray, D.D., presided at its various sessions, and also delivered a series of expositions on the First and Second Epistles to the Thessalonians.

Speaking editorially, the *Watchman Examiner* of May 24 reported:

"The Moody Bible Institute Conference held last week in New York City was a success so far as the size of the audiences was concerned, and an even greater success so far as the character of the speaking was concerned. All the speakers were exceptionally good. Dr. James M. Gray and those associated with him are to be congratulated."

Participating speakers were Bishop Collins Denney, of the Methodist Episcopal church, South; Rev. P. W. Philpott, D. D., pastor of the Moody Memorial Church, Chicago; and Rev. E. J. Pace, D. D., favorably known for his incisive cartoons on gospel themes appearing in the *Sunday School Times* and other religious journals. Each speaker contributed messages of power and inspiration that helped to make the conference as a whole vitally constructive and defensive of the faith once for all delivered to the saints.

Professor and Mrs. Bittikofer added greatly to the joy and value of the sessions through their promotion of gospel song. The new hymnal, *The Voice of Thanksgiving No. 4*, revealed its adaptability to the needs of the occasion. Song, prayer, expositions, and stirring addresses made the conference one that will not be forgotten by multitudes of grateful worshippers.

"AS ONE THAT SERVETH"

Walcott H. Evans, '00, pastor of the Community Church, Newhall, Calif., shared deeply in the sorrows of the people of his parish at the time of the flood disaster in the Santa Clara Valley. When the St. Francis dam went out, over four hundred lives were lost. Many of Pastor Evans' parishioners suffered loss of life or of much property, and he gave himself unreservedly to all manner of relief service, hastening on errands of mercy, offering spiritual comfort, aiding in identifying bodies and preparing them for burial, and in the burial of the dead.

A local paper reported that Mr. Evans buried twenty-seven bodies, and in order to perform the services at the graves traveled seven hundred miles, most of the funerals being held in home cemeteries scattered throughout southern California. These days and nights of devotion put Mr. Evans in the hospital with pneumonia and a general nervous breakdown, but his recovery, happily, was not long delayed.

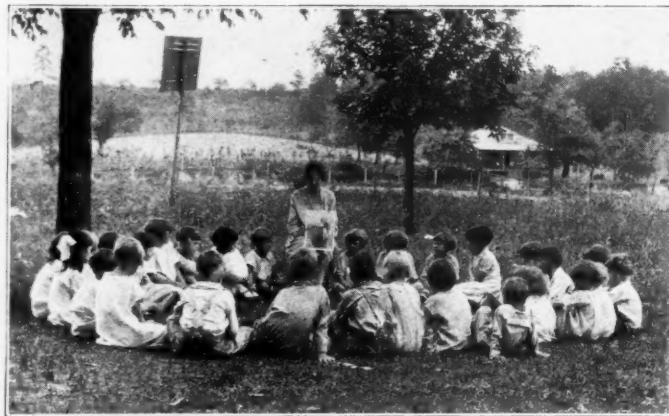
Many M. B. I. graduates will have deep satisfaction that God gave strength and grace to one of their number for administering the consolations of the gospel to so many in the time of distress and sorrow.

Mr. Evans was honored by the Presbytery of Los Angeles in being elected commissioner of the General Assembly of the Presbyterian church, which convened in Tulsa, Okla., May 24.

A MOUNTAIN MINISTRY

James D. Burton '07, is chairman of the Cumberland Mountain Presbytery of the Presbyterian Church, U. S. A. This presbytery comprises eleven counties in the heart of the Tennessee mountain section. This is a primitive field and calls for much travel and Christian service in its elementary forms. Much is wrought through Sunday-school work, especially during the summer months when groups can gather under the shade of trees and carry on outdoor activities.

Mr. Burton, whose home is at Oakdale, Tenn., has traveled widely as a Sunday-school missionary, and his messages have been heard in the large centers and the mountain communities. Children in hundred of homes know him personally and have been inspired to better things by his Christian influence.



Primary Story Hour in the Tennessee Mountains under the direction of Mr. James D. Burton, Presbyterian Sunday-school Missionary in Oakdale, Tenn.

A communication reports of Mr. Burton that all interests and conditions of humanity in mountain community life come before him in his travels. Some of them are pathetic, some amusing, and some most inspiring and hopeful. The beginnings of many community projects can be traced to his visits.

The picture represents a Vacation Bible School, organized by Mr. Burton, carrying on its program.

BORN

To Charles P. '24, and Mrs. Carr, a son, Charles Pell, Jr., March 3, St. Albans, W. Va.

To W. J. and Mrs. Hooker (Florence Rowe '23), a son, Allen Edward, March 12, Kimbolton, O.

To Ernest Charles and Mrs. Ball, Evening student '22, a son, James Gray, March 16, Chicago, Ill.

To Geo. M. '20, and Mrs. Landis '20, a daughter, Miriam Louise, May 16, New Castle, Pa.

To A. F. '24, and Mrs. Broman, a daughter, Virginia Evelyn, May 12, Princeton, N. J.

To I. L. and Mrs. Zinn (Corinne Manchester '21), a daughter, Zelda Ann, April 16, Fort Worth, Tex.

MARRIED

Geo. A. Sutherland '25, and Magdalene Berthold, November 10, Shanghai, China.

Hiram Van Cleve '21, and Lois McCandless, May 1, Prospect, Pa.

Adolph Broman '24, and Martha McKeehan, July 19, Austin, Minn.

Joel Taylor Wade, and Grace A. Van Duyn '09, May 8, Santee, Ga.

Isaac Wesley Clark '22, and Eunice S. Hudson, November 24, Millville, N. J.

DIED

Mabel W. Rouzee '09, Hollywood, Calif., May 7.

Mrs. Francis Hood (Zella Richardson '18), Fox Lake, La Corey, Alberta, February 22.

Isaiah Norwood, evening student '27, Chicago, Ill., April 18.

FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds from May 1 to May 31, 1928, inclusive:

Africa Book Fund: 3 shipments to Africa: 93 Colportage Library books, 195 Evangel Booklets, 15 Pocket Treasuries.

Army and Navy Book Fund: 4 shipments to 4 States: 226 Colportage Library books, 342 Evangel Booklets, 600 Pocket Treasuries.

Free Tract Fund: 4 shipments to 4 States, and 2 shipments to 2 foreign countries: 4,460 tracts.

General Mission Fields Book Fund: 10 shipments to 7 foreign countries: 115 Colportage Library books, 100 Emphasized Gospels, 399 Evangel Booklets, 215 Pocket Treasuries, 4,400 tracts.

Hospital Book Fund: 99 shipments in 35 States, and 5 shipments to Canada: 4,343 Colportage Library books, 442 Emphasized Gospels, 4,991 Evangel Booklets, 5,425 Pocket Treasuries, 10 Testaments, 11,588 tracts.

India Book Fund: 4 shipments to India: 118 Colportage Library books, 72 Evangel Booklets.
Latin-America Book Fund: 2 shipments to 2 States, and 17 shipments to 12 foreign countries: 580 Colportage Library books, 10 Emphasized Gospels, 669 Evangel Booklets, 50 tracts.

Miners' Book Fund: 1 shipment to 1 State: 34 Colportage Library books, 24 Evangel Booklets, 25 Pocket Treasuries.

Mountain Book Fund: 22 shipments to 6 States: 767 Colportage Library books, 80 Emphasized Gospels, 605 Evangel Booklets, 389 Pocket Treasuries, 13 Testaments, 1,095 tracts.

Pioneer Book Fund: 30 shipments to 14 States, and 250 shipments to Canada: 1,137 Colportage Library books, 154 Emphasized Gospels, 1,411 Evangel Booklets, 912 Pocket Treasuries, 4 Testaments, 2,691 tracts.

Prison Book Fund: 115 shipments to 36 States, and 3 shipments to Canada: 4,107 Colportage Library books, 517 Emphasized Gospels, 4,085 Evangel Booklets, 5,892 Pocket Treasuries, 2,870 tracts.

Railroad Book Fund: 1 shipment to 1 State: 36 Colportage Library books, 36 Evangel Booklets, 35 Pocket Treasuries.

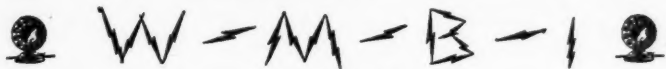
Seamen's Book Fund: 1 shipment to 1 State: 16 Colportage Library books, 15 Evangel Booklets, 10 Pocket Treasuries.

The total amount of literature sent on the above Book Funds during May is as follows: 277 shipments to 44 States, 258 shipments to Canada, and 36 shipments to 20 foreign countries: 11,612 Colportage Library books, 1,303 Emphasized Gospels, 12,844 Evangel Booklets, 13,518 Pocket Treasuries, 27 Testaments, 27,154 tracts.

(Continued on page 540)

Moody Bible Institute Monthly

RADIO STATION



263 METERS

FAVORABLE ATTITUDE OF RADIO COMMISSION

It has often been wished by the director and the program announcers that a complete statement of all the details in connection with W-M-B-I's relation to the Federal Radio Commission might be stated over the air, for it would doubtless be most interesting and helpful. As the radio is but a recent discovery and the average individual is not in a position to hear much of the activities of the Radio Commission, except as an occasional article appears in the daily press, few will have any authoritative information concerning the situation from the broadcaster's viewpoint. This is doubtless true of the large majority of W-M-B-I listeners who have probably not been informed about the Radio Commission's attitude toward our station, and it has seemed wise to avoid any more public announcement than has already been made. However, there is a bit of news which the department feels should be passed on to its friends and listeners as an occasion of special thanksgiving to God.

The daily press, the latter part of May, carried notices from the Federal Radio Commission in Washington to the effect that approximately 186 radio stations in the entire United States were given notice to show cause why their license should not be cancelled. Under the law, before the license can be cancelled, notice of thirty days in writing must be given, then the station affected can ask for a hearing; and the cancellation cannot take place until this has been done.

Zone four, in which Chicago is located, consists of North and South Dakota, Nebraska, Kansas, Minnesota, Wisconsin, Iowa, Missouri, Illinois, Indiana, and in this zone there were ninety-one stations, among them several high-powered transmitters, which received such a notice from the Radio Commission. In Chicago and its immediate environs twenty-two stations were thus notified. The fact that station W-M-B-I was not included in the list, and that some of its officials were recently assured by a member of the Commission of their friendly disposition toward the kind of programs being broadcast, would indicate a favorable attitude toward this work. The purpose of serving notice upon so many stations throughout the country is the result of a determined move on the part of the Radio Commission to clear the air of unnecessary and objectionable stations so that there may be less interference for those who are broadcasting constructive programs.

There is therefore an occasion for thanking God for these special favors, and the request is now made that all friends and listeners pray definitely that the Commission may see fit to give a higher wave length.

July, 1928

FAMILIAR VOICES

The familiar voice column this month contains the pictures of Mildred Slough,



Miss Mildred Slough

of Minneapolis, Minn., class of August '28, and George Bates, of August '29. Miss Slough is known to all regular listeners, for she has been heard frequently in vocal ensemble as well as contralto solo work. She was for some time a member of the W-M-B-I Ladies Quartet. She has also rendered valuable service as pianist. One of the great requisites to a successful ministry in the Radio Department is a spiritual vision and attitude, and this characterizes Miss Slough's share in the programs.

Mr. Bates comes from Toledo, Ohio. He is proficient in the use of the xylophone, an instrument consisting of wood bars placed horizontally above vertical metal tubes and the striking of these bars with mallets produces a very pleasing musical tone.

Mr. Bates takes the xylophone with him on practical work assignments and uses it to the glory of God in church, mission, and jail work.



Mr. George A. Bates

CLASSROOM LECTURES OF DR. GRAY BROADCAST

On Thursday, May 24, Dr. Gray began a series of twenty lectures, covering a period of ten weeks, to the class in Doctrine. His subject for the first five weeks was, "Inspiration of the Scripture," and the second series, "Angelology." These classes were held each Thursday morning at 9:30 and Saturday morning at 10:00. They were broadcast for the special benefit of pastors and Bible teachers.

It has been interesting to put over the air such an exact reproduction of class-room work where the instructor calls upon various students for recitation and also dictates his notes in a slow, clear fashion to enable those listening in to write the entire lecture if desired, without losing any part of it.

Dr. Gray has been most considerate of the radio audience in this series as he invariably repeats what the student has said in recitation, which otherwise might be lost to the listener over the air.

ANNOUNCER'S DESK

Wendell P. Loveless



It sometimes is interesting to check up and observe how many different types of outside organizations we have used over the air. A recent list compiled includes: Northwest Lutheran Male Chorus,

North Side Mission Quartet, Wheaton College Men's Glee Club, Wheaton College Women's Glee Club, Wheaton College Gospel Team, Salvation Army Band, Church Athletic Association of Chicago, Moody Memorial Church group, North Austin English Evangelical Lutheran Church, Wayman African M. E. Church, Albany Park Presbyterian Church, Avondale M. E. Church, St. Stephens Lutheran, Chicago, Cicero Congregational Church, Arion Male Chorus, Olivet Baptist Church (the largest Protestant church in the world, having over 10,000 members), chorus from the Wesley Memorial Hospital, First Reformed Church, Elsdon M. E. Church, Salem Evangelical Church, First Church of the Nazarene, Parkside Baptist Church. This does not include speakers which have come from not only the city of Chicago but from practically every part of the United States.

We still continue to hear favorable comment upon the midnight hour, and realize more and more the unusual opportunity we have during this broadcast.

Have you received a copy of the folder "Three Radio Favorites"? This group of three songs includes "Precious Hiding Place," "He's Looking on You," and "Dear Lost Lamb," and will be sent without charge to any who request it. Address the Radio Department.

A rather unusual feature of our programs is the new form of Scripture reading called "Narrative Dialogues from the Scriptures." The text of the Bible is used and different voices are heard over the air taking the parts of the different speakers as recorded in the Scripture passage. This presents the text in a way which is very clearly understood and in a manner which leaves a permanent impression upon the hearer.

THE OPERATOR'S PANEL

L. H. Greer

THE LATEST IMPROVEMENT FOR W-M-B-I RADIO BROADCASTING STATION



The following are a few of the "technical facts" on the latest improvement to be added to the radio broadcasting station.

In accordance with the announced policy of W-M-B-I to maintain its transmitting station at the highest peak of efficiency, it is glad to announce that it is the first station in Chicago to order the new "Western Electric crystal controlled and increased modulation panel" for its 5000 watt transmitter. The

functions of this panel are two-fold: first, to apply crystal control to the regulation of the assigned frequency of the station; and second, to allow increased modulation of the carrier.

Concerning the first function, the frequency of our broadcasting station is now regulated by an independent Piezo oscillator. By means of this oscillator, the carrier frequency is checked at regular intervals during the program, and adjustments made to bring the transmitted carrier to zero beat with the Piezo crystal. In the new panel, the Piezo crystals employed become a part of the circuit itself, rather than functioning in a separate oscillator. Two crystals are ground to exactly the wave length assigned to the station and are mounted in a little box in which the temperature is thermostatically controlled with an accuracy of 1/10 of one degree, Fahrenheit. It has been proven that much of the "wobbling" of broadcasting stations in the past has been due to variation in temperature of their Piezo oscillators. A variation of just a few degrees in room temperature produces a change of several hundred cycles in frequency transmitted by the oscillator. By using two crystals, the operators can switch from one to the other in case of a failure, thereby causing no interruption to the program. By means of this new panel, our frequency will be kept extremely close to the frequency authorized by the Federal Radio Commission.

Regarding the second function in the present modulator panel, which is part of the 5000 watt broadcasting transmitter, modulation of the carrier above 40 per cent produces considerable distortion due to the shifting of frequency with modulation. With the new panel, because of the stabilizing effect of the Piezo crystals in the circuit, modulation can be carried from the present 40 per cent to as high as 80 to 90 per cent. This will deliver a much stronger signal to your receiver, although the rating of the station, 5000 watts, has not been changed. In other words, the signal received in your receiving set will be as strong as (modulating our present equipment 80 per cent) if we had modulated a 10,000 watt station, 40 per cent. Thus, we have doubled the signal strength of our transmitter without increasing the power, which is still 5000 watts. Delivery is promised on this panel by August 1.



(Continued from page 538)

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from May 1 to 31, 1928, inclusive:

	Number of Contributions	Amount of Contributions
Africa	8	\$ 101.00
Alaska	1	5.00
Army and Navy	4	13.50
General Missions	11	54.50
Hospital	227	1,320.15
India	14	88.00
Latin-America	15	68.50
Lodging House	1	5.00
Lumber Camp	8	38.50
Miners	1	10.00
Mountain	113	571.00
Pioneer	41	269.00
Prison	425	2,158.21
Seamen's	8	32.50
Free Tract	5	20.45

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MAKE MONEY IN PHOTOGRAPHY. Learn quickly at home. Spare or full time. New plan. Nothing like it. Experience unnecessary. American School of Photography. Dept. 656-B, 3601 Michigan Ave., Chicago.

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